

*The*  
**CHRISTIAN  
CENTURY**

*A Journal of Religion*

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THE DISCIPLES CONVENTION

A Report and an Editorial

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THE WORST GOVERNMENT  
IN THE WORLD

By Sherwood Eddy

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SERBIA AND AUSTRIA  
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# The CHRISTIAN CENTURY

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## EDITORIAL

### Christ's Tomb About to Collapse

A NEWS ITEM in the daily press reports an effort made by the British authorities in Palestine to effect greatly needed repairs on the church of the Holy Sepulchre in Jerusalem, it being the verdict of engineers that the structure will soon collapse unless these repairs are made. It appears that the rivalries of the several ethnic ecclesiastical bodies maintaining joint interest in this shrine, which covers the alleged tomb of Christ, are so bitter and irreconcilable that consent cannot be gained even by the disinterested British authorities to ward off this calamity. Calamity such an event may be esteemed to be, but the Christian world at large does not seem deeply stirred by the peril. This particular church building, and its possible fate, would not seem an item of transcendent interest abroad. And if the embittered sects immediately responsible cannot resolve their differences sufficiently to permit this gratuitous service on the part of the British authorities, it would seem that they do not greatly care. The tomb is empty in any case, whether it is genuine or an imposture. Christianity is a living religion, if it is fit to enlist the enthusiasm of the world of today. Its holiest places are not tombs, certainly not empty tombs. But the spectacle of these wrangling sects is not pleasing, or is perhaps too pleasing to the sardonic. As a record of fact the item deserves the treatment it has received by the general press. It has been tucked away in remote corners of the metropolitan dailies, or has been omitted entirely as too trivial to report to people alive and concerned with living issues. But as a parable of the spirit the incident cries aloud and will not be stifled. This is an ironically fit bone of contention among embittered sects, who so far miss the spirit of their professions as to call themselves Christian. Dead

issues can alone justify such contests, the deader the better. An empty tomb, a shell from which the everlasting life has burst, is quite the matter over which these irreconcilables should wrangle—until the protecting structure itself falls about their ears.

### The Strange Case of Mr. Baldwin

WHAT IS MORE MARVELOUS than the power of a transparently sincere personality? Take the case of Stanley Baldwin, prime minister of England. He is not a great statesman. His political opponents insist and some of his friends are inclined to admit that he lacks the genius for improvising policies to meet urgent situations which seems to be a necessary gift for modern European statesmen. Yet there is among his opponents a respect for Stanley Baldwin amounting almost to reverence. He is not a great orator; in fact he is no orator at all. He speaks very simply to audiences of the most varying type and they are all gripped by him. Why? "It was the ancient magic of a good man speaking good things," says one reporter in recording the enthusiasm with which a group of sophisticated artists received his words. The respect which his political opponents have for Mr. Baldwin, particularly those in the Labor party, is accounted for by his honest admission of the defects of modern industrial society and his sincere efforts to ameliorate its worst abuses. Labor does not believe that he knows how to reconstruct society but it gives him full credit for upright intentions. At the head of a government in which cabinet conspiracies are becoming a commonplace Mr. Baldwin remains serene in spirit and untouched by the



animus which a large part of the populace exhibits against his government. The unique place which Mr. Baldwin is winning in British public life is in fact a tremendous testimony to the power of mere but real goodness, of goodness that lacks some of the arts of a highly sophisticated civilization and for that very reason is welcome as a wholesome antidote to the corruptions which those arts produce. A London newspaper recently devoted an editorial to the character of Mr. Baldwin and the strange influence it was gaining over the mind of the man in the street. The editorial was entitled "The Man Without Hate" and concluded that the secret of his influence was his belief "that the principles which inspired the sermon on the mount are something more than shadowy buttresses of a dream." Let simple souls take heart. Simplicity is not only a virtue but a power.

### Troubles of the College President— He Walks on Eggs!

THE EFFORTS of some denominational presidents to keep in the good graces of all their theologically befuddled constituents must furnish laughter for Olympus. Consider the case of the poor president of the college of Emporia. The college of Emporia is a Presbyterian institution located in the environs of the municipality over which William Allen White spreads sweetness and light. Sometime last summer the president, needing a professor to teach the Bible courses which loom up so impressively in the denominational statistics, hired the Reverend John S. Cornett. In some way the word got abroad that Mr. Cornett, who is on his way to becoming a Ph.D., had at one time taught at Union Theological seminary and the University of Chicago. And immediately things began to pop in Kansas Presbyterianism. The barrage laid down on the president of the college must have been enough to make strong men quail. At least, it made the president hunt cover. Rushing to his mimeograph the harassed executive turned out a three-page statement "to whom it may concern" that is a masterpiece of its kind. Seldom is there to be seen such a glorious presentation of the denominational prexy in his breath-taking speciality of walking on eggs. The calumny that the new professor ever taught at Union or Chicago is indignantly repudiated. But it cannot be denied that he did study in those institutions, a damaging fact which is immediately explained as a 'slick trick on the part of a conservative who would find out the inner secrets of these citadels of modernism in order to be the better prepared to demolish 'em. And finally the president works up to an appeal that must have wrung the heart of the dourest fundamentalist in the synod: "Students of today," he writes with infinite regret, "are bound to know what is being discussed in the papers, magazines, books and from many platforms. It is impossible to keep them so secluded that they shall hear only the traditional views, wherein you and I so largely agree." And so, how much better to have a teacher who can inoculate them in advance against these ideas which they are bound to meet when they stir out of their comfortable corner! The Emporia president is sure that his new professor, whatever schools he may have at-

tended, can protect his students against disturbing ideas, for he has "reacted favorably" to the environment in which he was brought up, and that was the environment of Canadian Presbyterianism. "I am sure," adds the president, "that you know what Canadian Presbyterianism is." Well, we hope the president gets away with it!

### Is This a Hint to Higher-Ups?

NOW THAT THE SOUTHERN METHODIST church appears to have made up its mind to reject the plan of unification with the northern branch, there may be matter for consideration in a press dispatch recently sent out from Santa Rosa, California. There are two Methodist churches in that town, or have been. Evidently they have been awaiting the result of the negotiations with some eagerness. They have grown tired of competing with each other, and were longing for the day when their union should be officially voted. But since the denomination as a whole has turned down union—or has shown its intention of so doing—the churches in Santa Rosa are not content to abide in their divided state. Union of the two congregations has taken place. Services have been abandoned in one of the edifices. As soon as a buyer can be secured, the church thus left empty will be sold. There will be no more competition within Methodist lines in this California town. All sorts of motives have entered into the choice of the southern church. It has not been hard for supporters of the unification proposal to trace the heaviest pressure against union to some of the higher-ups within the denomination. There has been altogether too little evidence that these men, in throwing their weight against the bringing together of the two churches, have borne in mind the conditions faced by the local congregations in what have become competitive fields. The action of the church in Santa Rosa may prove to be only the first in a series of actions whereby local congregations seek to remedy the mistaken policy of denominational overlords.

### Trotsky Turns to Commanding Industrial Russia

A HUNDRED YEARS from now, when passions have sufficiently subsided to permit the historian to make a fairly unbiased appraisal of our period, no contemporary will command more attention than Leon Trotsky. The things for which he has stood have been so repugnant to most of us; the cartoons in which he has been pictured have made him out such a grotesque, that there are few who comprehend the scale of the man's interests and achievements. Yet it is altogether possible that history will account him the best general of our period overflowing with generals. Not even Napoleon successfully faced simultaneous attack on four fronts! Trotsky did this, and did it in a country bled white by four years of terrible war losses, with communications and transportation reduced to junk. He made the red army certainly the second, and perhaps the first, military force in Europe. Then, with the death of Lenin, he fell afoul those communist politicians who insisted on a constant and aggressive campaign to produce proletarian uprisings in other parts of the world. Trot-



sky accepted banishment to the Caucasus in silence. He was willing to let time work for him. His judgment has been vindicated, and he is once more back in Moscow and in power. But this time he stands out, not as Trotsky of the red army, but as Trotsky of the red industries. Six different jobs have been laid on him. As Anna Louise Strong enumerates these for the New York Times, they are the chairmanship of the chief concessions committee—the highest authority for dealing with concession-seeking foreigners; head of the Glav Electro, which manages the famous electrification program; head of the scientific technical institutes, of which there are perhaps a dozen—chemical, hydrodynamical, mineralogical, thermotechnical—one or two the largest of their kind in the world; head of the commission for improving the quality of products; membership on the presidium of the highest council of national economy, and membership in the Politburo, the committee which directs the inner policies of the soviet union. The amazing thing is that in all these capacities Trotsky is already bringing order where there has been disorder; inspiring the workers with new ideals; in the American phrase, “producing results.” If he really makes soviet Russia into an efficient industrial state he will have a claim to rank high among the geniuses of modern statecraft.

### Henry Ford's Ideas Work For Henry Ford

THE INTERCHURCH STEEL REPORT found that the labor policies of the United States Steel corporation were made by the finance committee and not by the engineers and shop managers. To that fact they attributed its belated, inexcusably bad aspects. Henry Ford blames the financiers of the business world for untold remissness in promoting mechanical progress. He says “financial control is the sign of the end.” He contends that the surplus of any industrial firm is a fund, provided by the public, to promote industrial progress, and that the engineer's sense of professional respect leads him to so consider it and to so use it, while the financier thinks only of what dividends he can get out of it. “It is not what is taken out of a business, but what is put back into it that determines its worth and success.” Men of money see nothing but the opportunities to make money—the real product they aim to make is dividends, not commodities.” Thus they cheapen products, refuse to utilize new inventions, or to make improvements, lower wages and in general act against the public welfare in order to enlarge their profits, and “business becomes, not a science but a foray.” Mr. Ford is especially caustic with the business men who advocate wage-cutting. He charges that they look upon labor, not as “a social partnership, composed of human beings . . . but as a nuisance, a drain to be decreased at all costs.” “Wages,” he says, “are not exclusively the concern of the wage earner; they are also the concern of business, and it is to the best interest of business as well as of labor that wages be kept high,” because they “are the basis of the purchasing power of the people.” Therefore “business beats itself when it beats wages down.” When owners cut wages it usually means they are short-sighted and either greedy or stupid—usually the latter, thinks

Ford. He says: “Reduce profits, reduce costs, reduce anything rather than wages,” for “an increased pay envelope increases business and a reduced one reduces business.”

### Publishing Income Tax Helped Secure Social Justice

ONE OF THE BIG Piedmont cotton mills recently handed its workers a new scale of prices for piece work. The men claimed that it meant a cut from \$3 to \$2.50 a day. As the textile world now stands, these workers were getting only three or four days of work per week. At \$2.50 a day they could see no way of making the family budget balance. So they struck. Within forty-eight hours they received this notice: “According to contract and state law, you are hereby notified to move out and vacate our house within three days.” “Our house” is, of course, the building furnished the worker by the company at a rental so low that he cannot afford to live elsewhere. Just about this time the newspapers published the bulky income tax return of the employer. Up to this point the workers had rather taken it for granted that they must absorb, as usual, most of the burden of the industrial depression in their craft. But with the evidence of the employer's superabundant wealth before them, a new spirit made its appearance. There were spontaneous gatherings on the central street corner. Bursts of religious and patriotic singing gave notice of smouldering emotion. Anything might have happened. Fortunately, the good physician whose ministrations had made him the friend of both worker and employer made himself mediator. The eviction notices came down. The machinery was under way again in forty-eight hours. Wages were left where they had been. More work is promised. And it is likely that the employer growls to his friends over the meddling of the government in making public his income tax.

### Canterbury Warns Against Clerical Dullness

THE MAIN CAUSE for sparse congregations is poor preaching. This, at least, is the judgment of the archbishop of Canterbury, and judgment coming from such a source deserves attention. Dr. Davidson has had a long time in which to study the ministry. He has had opportunity to study it under many differing conditions. He has never been given to sensational or haphazard speech. But to the recent church congress at Eastbourne he said that the principal reason more people don't go to church is that they are not interested by the preaching there. The influence of motors, golf, Sunday newspapers, and all the rest of the oft-adduced causes of slim church-going, the archbishop admitted. But he refused to see in these more than minor contributions. The root trouble he insisted lies in the fact that “the average preaching of today is less thoughtful and less painstaking than in our fathers' days.” Even the increased beauty of church ritual, which the archbishop hailed, he held to be insufficient to draw most peo-

ple to a service in which the pulpit had nothing worth saying. Midnight oil and the solitary forenoon are the only things, according to the head of the English church, which will bring the thinking public back to the pews.

## The Property Plague

THE CHINA CHRISTIAN ADVOCATE, a monthly published in Shanghai, carries in its latest issue an article which deserves wide attention. The article bears the title which stands at the head of this editorial. It is written by the Rev. Carleton Lacy. Mr. Lacy is one of the younger group of missionary leaders in China. Born in that country, he has an unusually intimate knowledge of its church life. As an evangelistic missionary and as a school administrator he has experienced personally many of the responsibilities which make up the work of most missionaries. Now, as the general agent for the American Bible society, his contacts keep him in touch with the entire country as few leaders are. This man, with this background, this experience, and these contacts, believes that the energy and creative character of the Christian enterprise is being strangled by its property interests.

"For many years," says this writer, "too large a portion of our missionary budget has been going into property." As a Methodist, he uses the statistics of that mission to support his statement. He shows that the missions of that denomination last year asked for nearly four times as much to increase property holdings as to carry on their work. One mission, asking \$60,000 for its operating budget, asked \$300,000 for property; another with a work budget of \$42,000 had property askings of \$200,000. Among the Methodists this fact is the more to be noted because these askings come at the end of a missionary centenary period when there had been an unprecedented era of building. But Mr. Lacy would probably include all the missions with the Methodists in his verdict that "the more property we get the more we want."

The second charge contained in this article is that "property occupies the time and attention of our missionary staff to an unwarranted degree." Here the appeal is made to the corroborative experience of every missionary reader. Thus the writer gives his own testimony: "I was assigned to a district and every pastor visited showed me school houses needing repairs, a new wall desired, a piece of valuable land to be purchased at a bargain. There were maps to be sketched, deeds to be stamped, contracts to be negotiated, ad nauseam. I sat in finance committees and listened to hours of argument as to the purchase and improvement of land, the moving of a road, the plans for a church edifice, the protection or the taxation of land that has stood idle for a decade. I called at several mission stations and was introduced not to Christian men and women but to school houses and operating rooms and electric engines." And the summing up is this: "When the greatest drama of history is being staged on the mission field and the most crucial problems both of church policy and of international and interracial contacts are facing us as Christian workers, we are compelled by this property plague to spend extrava-

gantly big sections of our time and energy adjusting the yoke."

The final indictment made by this missionary writer is that "a distressingly large share of our troubles is due to our property holdings." "Most of us," says the article, "will think at once of some unfortunate experience that arose through forcing through a property deal or in connection with the erection of some building—goodwill lost and animosities intensified, workmen thrown into jail, 'criminals' executed, consuls' services invoked, sleepless nights, shattered nerves. A little reflection will carry us further into the realm of international complications, for to no small extent has missionary property been responsible for the presence of foreign warships and the landing of marines, the exercise of the 'right' of extraterritoriality in an obnoxious way and the exaction of burdensome indemnities from a relatively innocent element of the population."

The proposals made in the light of this condition seem practical and wise. In the first place, the missions should stop buying property. They should start educating the Chinese Christians to see that they can carry on effective church services as well in native quarters as in pretentious structures provided by foreign funds. Next, the property now held should be deeded over to boards of trustees raised from the Chinese church. Finally, even new localities should not be made the scene of building enterprises until the people of those localities are ready at least to provide the land on which the work is to be established. "We shall be called imperialists, land-grabbers, and agents of a foreign church," says this missionary, "until we quit unfurling the stars and stripes on every church building, stamping the spread-winged eagle on every land deed, and binding the whole program with property ties to an organization across the seas."

Obviously, this is a proposal aimed at a specific situation which obtains only on certain restricted fields. As such, it merits the careful consideration of every mission executive body. The condition with which it is concerned is bound to have a growing influence on the progress of the Christian enterprise in mission lands. But we are singularly blind if we do not see that this condition, such an immediate irritant and liability on a mission field, is also in other guise affecting the life of the church in every part of the world. Nowhere is this more obvious than in America.

The question as to the effectiveness of the church in securing its spiritual ends has never been more debatable than at this moment. At the same time, the church is in the full tide of an amazing advance in property holdings. One denomination is spreading through its press pages of pictures of gigantic new church buildings, some of them overtopping the skyscrapers of business. The architectural effectiveness of most of these will be admitted. Their spiritual effectiveness has still to be demonstrated. A report from a responsible source printed some months ago in these columns indicated that there will be approximately half a billion dollars spent in building new churches in the United States this year. Such figures are calculated to produce a sensation in the journals of the building trade. It remains to be seen whether they mean anything in other quarters.

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On the mission field, we are told by the article from which we have quoted, the property concerns of the missions have become large enough to absorb most of the budget, most of the time, and involve the Christian enterprise in unwanted alliances with an unjust order. To what extent is the situation different elsewhere? How many are the churches in the United States which do not have to give incessant attention to the meeting of their property charges? How many are the ministers, the church officials, who do not give unnumbered hours to worry as to whether this interest charge can be met or that piece of new equipment be built? How many churches, having embarked on these extensive property additions, still feel themselves free to bear a prophetic testimony in the face of the injustices and inequalities of our imperfect modern order?

It is about time that the tide changed. It has been running toward the building of elaborate plants long enough. There are enough of these plants now to allow a demonstration in their generation of spiritual power, if such a demonstration is possible. But while we wait for this, there is a chance for Christians of courage and devotion to show that the life of the church consisteth not in the abundance of the things it possesseth. We would not be surprised if, in the next few years, it should be the happy lot of such Christians to show us all that the church may most quickly generate spiritual power, not by becoming more enmeshed in property holding, but by progressively freeing itself from such concerns.

## The World Field—Our Farm

AT THE DISCIPLES CONVENTION in Oklahoma City, the sharpest debate centered upon a resolution directing the United Christian Missionary society to exclude from its officary and from its group of missionaries any persons who receive the unimmersed into churches or who have committed themselves to belief in such a practice. We are considering here not the wisdom or propriety of such a resolution, or its consistency with the historic position of a people whose proud boast it has been that they took as their charter the New Testament without note or comment or the interpretation of men, or its possible effects upon the churches at home and abroad, but only the principal argument by which the resolution was supported and the one which appeared to have the greatest weight in persuading the convention to adopt it. That argument, not quoted verbatim but fairly summarized, was as follows:

The missionaries are our hired servants. The employer has a right to direct the services of his employees. This is a matter of plain business sense. We hire these men to represent us, and they do not represent us unless they teach what the majority of us believe. If there is any doubt about it we must tell them what we believe and what they must therefore teach and what they must believe if they are to continue in our employ. If the owner of a farm orders his hired man to cut and burn weeds, he must obey or quit his job. He is free as a man because if he does not like the job he can leave it; but he is not free as an employee. He must obey the orders of the owner or take to the open road.

Here is a new and startling heresy—new, at least, in such clear and bold statement. It is not peculiar to the Disciples or specially characteristic of them, though this particular pronouncement happened to be heard in their assembly and to be approved by a mass-meeting which they quaintly called an "International Convention" because a member who lives in Seattle or New Zealand has the same right to be present and vote his sentiments as one who lives next door to the convention hall. The world is not only the field; it is *our* field. The laborers are *our* servants. The men who finance the missionary enterprise have a right to direct how that field shall be cultivated, what seed shall be sown, how the crop shall be harvested, and into what sort of barns it shall be gathered. Why not? *Our* hired men must do *our* bidding. This is a very prompt and accurate application of the principle which Mr. Bryan lately enunciated: "The hand that writes the pay-check rules the school." Being dead, he yet speaketh. One can imagine how delighted he would be to see his lesson so promptly learned and so logically extended from the school to the church. Missionaries, like teachers, are hired men. A missionary society is an overseer—or, as the convention speakers phrased it, a "business agent"—acting on behalf of the absentee landlords, the people who give the money. The world-field is our farm.

There stood upon the platform of that convention a woman, born in Japan of missionary parents, her father buried there, her own life spent there in service, pleading for the liberty of the missionary; and a multi-millionaire modestly reminding the audience that "no man in the brotherhood has given more money than I have to the United Christian Missionary society," and asserting the right of the donors to control not only the practice but the belief of missionaries through its "business agent," the society. (There comes vaguely to mind a New Testament verse which we seem unable to quote in full, but which goes somewhat like this: "And Jesus sat over against the treasury and beheld how the people cast money into the treasury, and many that were rich cast in much. And there came a certain poor widow and she threw in"—oh well, it wasn't much.) There were present, and ready to speak against this hired-man theory of missionary activity and this "our-farm" theory of the extension of the kingdom of God, men who have perhaps not written the largest check but who have given sons and daughters to the cause. Naturally, they feel that their investment has not been small. Naturally, too, they feel that the whole matter is not so readily reducible to a "plain business proposition." Their stock in the enterprise is of a different order, but surely it is scarcely a negligible interest.

The church has been the victim of two vicious analogies with reference to the kingdom of God—analogies which are none the less vicious and all the more misleading because there is a percentage of truth in them. The first is the governmental analogy: that the kingdom of God is primarily a government, with an absolute monarch, a perfect constitution of unmistakable clarity and not subject to either amendment or interpretation, and a code of laws embodied in the New Testament. Jesus preferred the analogy of the family



—"our Father"—or of a group of friends—"I call you not servants but friends." The second is the economic analogy borrowed from the current practice of the business world. The church is a corporation carrying on a big business, and it is "plain business sense" that its operations should be controlled by those who furnish the capital. Naturally it must seem so to those economic fundamentalists who believe that the worker's sole function is to obey the orders of his financial betters. But it is extraordinary that a popular assembly in Oklahoma, a commonwealth which has shown such a courageous spirit in political experiment and adventure in the interest of human values and rights, should even momentarily fail to resent the implications of this argument for the economic control of missionary work.

But no one vote reveals all that is in the mind of any audience. The same Disciples convention which voted to specify the terms of admission into Chinese churches—a species of ecclesiastical sphere of influence arrangement—also voted to express its disapproval of extra-territoriality in China. This shows an indisposition to carry clear through the principle that the world is "our farm." Perhaps it will presently be discovered that the Chinese church is not our church, and that our money cannot purchase or command its conformity to our opinions, though our money plus the personal help of prophetic personalities may greatly assist in its development.

## Thoughts After the Sermon

### XX.—Dr. Rice, on "There is Nothing"

ONE OF THE MARVELOUS THINGS about the Bible is the infinite resources for sermon suggestion which it provides. When one stops to consider the millions and millions of sermons that have found their basis in some passage of the scripture, in chapters and paragraphs and verses and sentences and even in clauses, one wonders whether this is a unique quality possessed by the biblical writings or whether it is due merely to a distinctive preaching habit of Christian and Jewish teachers of religion; and whether, if this same method were adopted by the teachers of other faiths in respect of their sacred books their books would not prove to be just as rich in preaching suggestions as we know our own Bible to be. My own belief is that our possession of a book with so infinite a variety of texts accounts for our method of preaching, more than our method of preaching accounts for our discovery in the Bible of an infinite variety of texts. At all events, this Bible is evermore surprising us with unsuspected meanings in the most familiar and the most obscure places. I think it is an argument for its moral authority that the Bible, instead of being worn out by the microscopic research to which preachers have subjected it, is actually greatedened thereby, yielding exhaustless suggestion and providing ever fresh insights into the life of the spirit. It is a thrilling moment when you stumble upon a new text! It may be an old text which takes on suddenly a new meaning, or it may be a text which you have jumped over carelessly in

your habitual reading, thinking it subordinate or merely connective, but which now stands out as the most important and revealing word in the paragraph.

In all this I do not mean, of course, the fanciful and factitious use to which a certain type of minister puts the scripture text. There is all too much of that, and it not only betrays a cheap mentality in the preacher, but it cheapens the Bible in the eyes of the people. Against all such unreality I am sure all my readers will join me in protest. But when in this ancient scripture we find actually disclosed a spiritual principle or insight which illuminates an experience of our own lives, or answers to an observation that has been defining itself, albeit vaguely, in our minds, the text takes on an authority which no theory of inspiration can either enhance or discount.

This is what happened to me on reading Dr. Rice's sermon in last week's *Christian Century*. I have read from my childhood the story of Elijah's prayer for rain, but always with the emphasis on Elijah and his prayer, with some attention, of course, to Ahab and the priests of Baal so recently humiliated by the test on Mt. Carmel. But the young man—well, he was only a sort of "super" in the scene, quite without significance in himself or in his role. But this sermon by Dr. Rice has brought him right into the focus of my attention and I see now how significant is his part in the beautiful story. His was the state of mind in which many find themselves in our time. He scanned the heavens for a token of the rain that Elijah already saw—but he could see nothing. And he came back to his master and said, "There is nothing." Elijah's faith, however, was not dependent upon the observations of his youthful servant. He had other grounds for holding to his faith. Or, whether he had grounds or not, he held fast to it anyhow!

We of today are accustomed to the scientific method of observation, and we have carried it so far and so consistently that we have brought under its descriptive formula all the elements and forces of our world. The result has been that we have progressively reconstructed the universe of our grandfathers in a fashion that leaves out all spiritual reality—for the good and simple reason that spiritual reality does not lend itself to objective observation. With La Place we have searched the heavens with our telescopes and find no God there. With the biologist and the geologist we have searched the misty past for the origin of the universe and of life, but we find no God there. With the higher critic we have searched the historical origins of the Bible and it appears to have emerged in the same manner as any other book, without any unusual exhibition of the hand of God. With the psychologist we have explored the subject matter of psychology—nobody knows what to call this subject matter any more—and we find neither soul nor mind nor consciousness, but only muscular contractions which the psychologist calls behavior. Modern science comes back universally and unanimously with the answer, "There is nothing."

So here we moderns are, in a world in which science is without doubt the most dominant fact of life, marking the highest reach our intellect has ever attained, and science comes back from every field and avenue of research and answers our wistful inquiry about spiritual realities

with the young man's answer: There is nothing! Our educated youth of today are in a state of spiritual disillusionment due to just this reconstruction of their universe, in all its parts and aspects, by the scientific method whose goal is the reduction of all observable reality to terms of mathematics and physics and chemistry—an absolute mechanization of the world. Worshipping at the shrine of science, our youth finds nothing that speaks of God, or the soul, or any spiritual reality.

I know of but three alternatives for our minds to take in such a situation. Either (1) science is on a false track, or (2) the materials with which religion deals are illusory, or (3) science is in its very nature incapable of rendering a complete account of life. I cannot believe that science is false. Its innumerable practical services to humanity, dependent in every case upon its following its own method as science, are so obvious and precious that I must believe the method carries legitimately all the way through the universe. What science finds I must accept. My conscience is involved here just as truly as in any conventional moral duty. But I cannot believe that the world of nature with which science deals is all there is. When science says, "There is nothing", what she really means is that she sees nothing. But that science is capable of giving a complete account of life, is beginning to be disputed even by some scientists themselves. A new view of science is coming in. Her function is not to explain and exhaust the universe, but to put into man's hands the means by which he can control the forces of his world and so realize his ideals. Her final explanations are all abstractions—themselves the most unreal things in the range of human experience.

The place for Faith still remains. The promises of God, as Dr. Rice declares, are more sure than any sign which science can give. Therefore in this time of transition, when one world has been destroyed and we are groping about to find the materials with which to fashion a new, I stand in all humility with men like Dr. Rice who, lacking a sufficient apologetic—one which we dogmatically know is air-tight—cling fast to faith in a spiritual order of the world, and in a God of love, who answers our faith in his love with the sound of abundance of rain.

THE LISTENER.

## The Hookah

### A Parable of Safed the Sage

I WAS IN JERUSALEM, which once, with what stretch of charity I will not say, was called the Holy City. And it was a day when the followers of Mohammed were holding a Festival. And there were those of the followers of that Prophet who liked it not on that day that there should be any of my kind of folk on earth, especially in Jerusalem.

Now there sate on the pavement nigh unto the Jaffa gate, a group of these gentlemen in their red fez and Turkish garb, and they smoaked long pipes whereof the Smoak went down into Water, and bubbled, and came up again into the mouth of the Smoaker, which is a way they like to have it.

And one of them saw me coming, and he rose, and with a word of wrath unto his Companions, he walked

out before me, and blew through the pipe instead of sucking it, so that the water smattered out upon the pavement. And albeit I had never seen it done in that fashion, yet had I seen men of his sort spit with a curse where their enemies were to pass, and I judged that he was doing what he intended for an Wholesale Spitting in my path, with a loud curse which I heard him pronounce as he stood out of my way.

I turned not to the right hand or the left nor did I cast mine eyes in his direction, and I walked past him as if he had not been there.

So he returned and sate him down again, and I heard him and his companions as they all commented on the performance, and I understood not the words, but I understood the tones, and it was as if they said, That Christian understood not thine intent; and as if he said, The fool had not sense enough to know that I insulted him.

But he underestimated my Intelligence. I knew his evil intent, as it showed in his wrathful countenance and his wicked tone and Behaviour, but I had sense enough not to let so angry and unreasonable a man insult me. And I know that he will remember it as a wasted attempt.

For the day was hot, and he was Fat, and he reddened his face and wasted his breath, and had to fill his Hookah with water again, and all for a man who had not sense enough to be insulted. But I know that he hath nothing on me in that incident.

And I have tried the same method in mine own land. There have been men who sought to be rude to me whose rudeness I overlooked to my profit and their discomfort. For I am not inclined to be insulted by such like folk. And if they think it is because I do not know enough to be insulted, they are welcome to their opinion; I think it is because I know much more than they think I do.

## Earth's Story

WITH primal void and cosmic night  
Love had its way, and there was light.

A flaming waste, through eons long,  
Took form, and chaos turned to song.

The sun embraced the virgin earth  
And warmed the leafy plants to birth.

Slow ages passed, and patient time  
Brought creeping reptiles from the slime.

Through vasty waters fishes sped,  
In torrid jungles beasts were bred.

Then Beauty filled the land with flowers,  
And lo! birds thronged the forest bowers.

Love yearned for answering love—the voice  
Of thinking Man made God rejoice.

Then all the stars began to sing  
As conscious Nature crowned its King.

THOMAS CURTIS CLARK.

# The Worst Government in the World

By Sherwood Eddy

A TOUR OF TWELVE of the principal countries of Europe this summer forces upon the writer the painful necessity of speaking about what he believes to be at this hour the worst government in the world—far worse even than fascist Italy or soviet Russia. He writes because he feels that something should be done and done at once. That country is Bulgaria. Though the tyranny of Mussolini's government has been great, its deliberate murders, like those of Matteotti, have been few. Though Russia had its grim red terror and its secret tribunal, that day has passed. While both still frankly acknowledge a temporary dictatorship which is realistic and vigorous, fair trials are now prevailingly conducted in open court and the guilty publicly punished. Not so in Bulgaria.

## A POLICY OF MURDER

For the first time in my life I visited a country where the government in power is successfully carrying out an apparent policy of the deliberate murder of the leaders of both the political parties opposing it. The highest reliable estimate I ever heard in Russia of the total number that perished there during the red terror was half a million. That was probably an enormous over-estimate. But even if it were true, and allowing for the population of Russia as thirty-fold greater than that of Bulgaria, that would make the present number who have been assassinated, shot, or otherwise done to death under the present government of Bulgaria, estimated at some 20,000 by four independent witnesses as greater in proportion than the total casualties in Russia of this nature. In any case while the red slaughter has passed in Russia the white terror still continues in Bulgaria.

Even before reaching Bulgaria we met some of the five thousand who have fled to escape death under the Tsankov government. Upon arrival this is what we found:

Bulgaria was exhausted by six years of almost continuous fighting, by three wars and two terrible defeats. She was shorn of her territory, discouraged and almost desperate, bled white by almost impossible reparations which the Allies forced her to pay and for the results of which in her disordered condition the Allies must take their share of responsibility. Her land settlement had already divided all available land into little twelve-acre plots where farming families were struggling to live on about half a dollar a day. Into this chaotic country, with a population of less than five millions, there poured in nearly seven hundred thousand desperate refugees homeless, penniless, hopeless.

Bulgaria had nothing to give them, no land, work or money. Victorious Greece with empty and added territory, and helped by millions from America, was blessed by a million and a half people of the best blood of Greece pouring in to settle her farms and enrich her industry. But the hardy Macedonians, fighting in bands in border warfare, in self-defense against the Turks or others, had formed the habit of killing on principle, and would not tamely settle

down to starve in silence before a government that could not help them. Here were a hundred thousand of the bravest yet the most destitute and the most desperate characters ready to turn bolshevist against any government that did not give them land, work or bread. Or, a few of them were equally ready to do the quiet work of murder for the same government for their daily bread. The government could make better use of their violence for, rather than against, itself.

## TWO BULGARIAS

To understand the present situation one must realize that there are two Bulgarias. There is a respectable, and an unrespectable, section of the population. The former comprises less than two-fifths of the people, the intellectuals, the bourgeois—everyone from the social democrats up. For these privileged people there is liberty of speech, of the press and of assembly. Filled and kept filled by the government press with the dread of communism, and never allowed to know how widespread is the quiet murder that is going on throughout the whole country, they do not know and honestly do not believe the dark facts in the case. They do not know how the other half lives.

But below there is unrespectable Bulgaria. It comprises all the poor workers and peasants and their leaders, all agrarians, communists and intellectuals who know and sympathize with the masses in their sufferings. Each of these knows a few score, a few hundred, or in some cases, a few thousand of his friends, acquaintances or party members who have disappeared. No one however is allowed to make any investigation or to publish any facts. Death would be the penalty.

The Bulgarians are the finest people in the Balkans and the Macedonians are the most hardy and enterprising of all the Bulgarians. There are no more brave or brainy, more morally earnest or disciplined people in southeastern Europe. Since 1900 they may be classed in three groups.

First, the divided bourgeois, including nearly all the intellectuals and the commercial classes, who in several parties have ruled Bulgaria. Next come the communists, who broke from the Socialists in 1903. From 1918 to 1922 come their golden age when, under the spell of the new order in Russia, they went out and preached a crusade for a new humanity. With the fervor of the early Christians they looked immediately for a new day. The orthodox church had neglected its children. It had almost ceased to be a cultural, educational or social force. But the communists seized upon the children. They founded kindergartens, a youth movement, clubs, excursions, lectures proclaiming the new day of human emancipation from poverty, injustice and the cramped limitations of the unprivileged and "unrespectable" masses. The communists at that time with all their ignorance had the highest idealism of any party in Bulgaria. They were violent in word rather than in deed. They believed in the class war, though they did not practice it.

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The third group was the agrarian or peasant party formed about 1900. Some 85 per cent of the people of Bulgaria live on the land. Five hundred thousand out of the eight hundred thousand families in the country own and till their own small farms.

#### STAMBOLISKY

At last there came an able leader for the agrarian party, a kind of rustic Mussolini, Stambolisky. He was prime minister when the writer was last in Bulgaria. He was the first man from the common people who had ever come into power. He promised the farmers good roads and schools, and prosperity for the peasants, and very largely he fulfilled his promise, but his head was turned by power. He became partisan, spoiled, autocratic and against the leading classes of the community. He was against the merchants, the lawyers, the intellectuals, the army, the church and all bourgeois parties. His peaceful foreign policy and friendly relations with Yugoslavia lost him the support of the implacable Macedonians. His laws against the communists threatening them with internment lost him the support of many of the town industrial workers.

On June 9, 1923, by a coup d'etat participated in by several parties and supported by the old military regime and the Macedonian refugees, the present Tsankov group of adventurers made up of intellectuals and army officers came into power. From June to October, 1923, apparently all who offered opposition to the present government were killed. One of Bulgaria's former ambassadors estimates that about 17,000 were killed in this one sided "civil war."

During the next two years a few hundred of the opponents of the government were quietly eliminated. Lists of its supposed enemies were prepared and it was ready for all emergencies in case of opposition. But opposition was inevitable. Czarism creates bolshevism. Fascism begets communism. Reaction and cruel repression breed revolution where all liberty is denied, as surely as night follows day.

#### THE CATHEDRAL OUTRAGE

The occasion came on April 16, 1925. The government had driven practically all its industrial and peasant workers and all its liberty-loving Patrick Henrys whom it had not already killed into bitter hostility. Apparently a small communist group determined to make a blind effort to throw off the cruel yoke. An attempt was made on the life of the king which failed. Then a general was killed and while the leaders of the government were assembled in the Sveti Krai cathedral an infernal machine which had been timed, exploded at 3:15 in the midst of the service. The dome fell in, killing some fifteen generals and retired officers and a hundred and fifty bodies were taken out in truck loads. Only the fact that the priest had asked the cabinet members to come forward saved them from being added to the casualties. The demolished church still stands. The government now went down their lists in earnest by way of reprisals. It is estimated that they have killed, since April 16, between five and seven thousand more of their supposed enemies.

Upon arrival in Bulgaria we examined as many witnesses as we could, though the work was neither safe nor pleasant

under such a reign of blood. We interviewed official representatives of the government, British and Americans, missionaries, professors, business men, representatives who could speak for the Tolstoian, communist and agrarian parties. One member of our party toured the rural districts of the south.

We said to the government representatives, "Frankly we have heard the most astonishing reports of the atrocities of your government. We would like to hear your defense in your own statement of the case."

They said, in substance, "Between 80 and 90 per cent of the population of Bulgaria are dissatisfied today. We do not justify our acts. The state is fighting for its very existence against bolshevist activity. A weak government is liable to be more cruel than one which is strong and confident, and we are weak and in danger. With a small army we cannot be responsible for the acts of lawless individuals or elements. There are a few hundred in prison. We have carried out five or six death sentences and we have probably killed about an equal number of the hundred and fifty who perished in the cathedral. Not only is bolshevism a crucial internal problem but if the least excuse were given by its manifestation here, our enemies would march in and seize our country."

#### ESTIMATES OF KILLINGS

Obviously the writer cannot give the name or any indications as to the witnesses. Some of them are already in danger of their lives. One high British authority estimated the number that had been killed by the government at from 3,000 to 10,000. Another at over 10,000. Two influential deputations from the British Labor party which visited Bulgaria have condemned the violence of the present government. The socialist international commission after examining many witnesses condemned both the violence of the opposition and the white terrorism of the Tsankov government. They urged the socialist and labor parties of all lands to bring to bear the searchlight of publicity upon the present regime.

There are some witnesses whose evidence is so clear and circumstantial that if quoted it might lead to their death, but I shall give the testimony of two who are typical. I shall not take one of the communists, who some people think are not entitled to justice, but shall take one opponent of the communists and one member of the peasant agrarian party, both highly intelligent leaders.

In reply to my statement that the government said that there had been half a dozen executions Mr. A. said, "This month in S. there were 43 hangings, in P. 23, in K. there were 8. My relative B. was murdered, my friend C. and over one hundred of my acquaintances have disappeared. I do not know the total number which have been killed, but the German branch of the League of the Rights of Man after investigation estimates the number at 22,000. A sword of Damocles is hanging over us all. Tell the facts to the world, no matter if I suffer. In the 'Bureau of Public Safety' some two hundred men have disappeared never to be heard from again. The dead body can never be produced and the relatives therefore cannot collect insurance or pension. The killings are not done by irresponsible men but by secret agents of the Tsankov government."

With tears he added, "Oh the cruel beatings and torture of my friends and brothers that are going on today in the jails and prisons!"

#### FATE OF THE AGRARIANS

An agrarian leader said, "Of our cabinet Stambolisky, the prime minister, and five other cabinet members have been killed without trial, three have fled the country, three are in prison, four only are still free. Thirty of our national deputies (or, as we would say, senators) have been killed without one of them having been tried and found guilty of any charge. Over one thousand village mayors and councilmen have been put to death without trial. Several thousand of my friends and personal acquaintances and party members with whom I worked and about whom I could give you names and places and detailed information,

have perished. In all, I estimate about 20,000 have been killed who belonged to the two parties in opposition to the government. Many other leaders have been imprisoned and beaten. Our country is a hell. No one of us is safe. I myself am next on the list to die. If you publish the facts will it endanger me? Yes, no doubt, but I shall probably be put to death anyway. Do let the facts be known, though it costs our lives."

Some of the most damaging testimonies of all I cannot give in print. There is an obvious reason. In the meantime, I believe that no loans, no recognition, no aid to this white reign of blood and terror should be given, but speedy relief to the distressed refugees and especially to the families of the people they have murdered but who have been denied all insurance, pension or compensation. It is my deliberate conviction that this is the worst government in the world today.

## Serbia and Austria at the Crisis

### *Third article in the series on "Was America Deluded by the War?"*

By Harry Elmer Barnes

FOR THE FIRST TIME in the history of mankind the generation that lived through a great war has been enabled to obtain the information upon which may be based a definite knowledge of the causes and responsibility for that war. Hitherto, states have kept secret the documents in the foreign offices which revealed the facts as to war guilt. Rarely have such documents been published until forty to one hundred years after the event. For example, in 1914 we possessed no adequate documentary knowledge of the causes of and responsibility for the Franco-Prussian war of 1870. The reasons for our peculiar advantages at the present time are clear. In Germany, Austria and Russia the governments in power during the world war were overthrown and supplanted by new ones. The latter desired to make their status and power more permanent in every possible way, and believed that this could be done in part by discrediting the previous régimes.

#### NEW EVIDENCE ON WAR GUILT

One method of discrediting them would be to show, if possible, that the older governments were responsible for the tragedies and miseries incident to the world war. This led to the opening of the secrets of the foreign offices in Germany, Austria and Russia, and the subsequent publication of the relevant documents under competent editorship. The German and Austrian documents give us full knowledge about the relation of the central powers to the outbreak of the war, and the fact that Russia was closely allied with France and England not only makes the Russian documents of significance with respect to Russia herself but also gives us most of the cogent information with respect to the policies and acts of the French and English governments in the crisis of July and August, 1914. The British government itself has recently consented to the

publication of the secret documents in its own archives, and within a couple of years we shall possess this information in carefully edited printed form.

Thus the revolutionary transformation of the attitude of scholars toward the responsibility for the world war has not in any sense been due to a mere swinging of the psychological pendulum away from the ardent hatred of Germany during the World War, or to the progress of German propaganda since 1918, but has inevitably grown out of the fact that today we have real knowledge in the circumstances, while from 1914-1918 we were guided solely by the propaganda of the governments which closely guarded the secrets with respect to the actual responsibility for the great calamity. There is nothing mysterious or esoteric about this new information or its sources. Practically all of the source material has at the present time been published in excellent English translations, and any industrious person could easily read it all through and digest it within ten days if adequately orientated in modern diplomatic history. It would certainly be a crime of omission of the first magnitude if scholars were not to exploit this unique opportunity to destroy the dangerous and menacing war psychology of hatred and myth and supplant it by the solid and substantial body of fact and understanding which is now at our disposal.

#### SERBIAN RESPONSIBILITY

In no respect has the newly revealed information been more startlingly revolutionary than with regard to the explicit and direct guilt of Serbia in precipitating the immediate causes of the world war. Down to 1919 it was very generally believed that Serbia was an oppressed and innocent little country, wholly lacking in responsibility for the assassination of the archduke, and desirous of doing

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everything within the bounds of reason to satisfy the utterly unjustifiable and insulting demands of Austria-Hungary. No examination of the guilt of Serbia could be adequate which is not based upon an initial understanding of the rudimentary political development of the Balkan states in general as well as of Serbia in particular. The prevailing technique of government in this area has been a mixture of tyranny, intrigue and assassination. In 1903 the entire royal family of Serbia and most of their ministers were assassinated in one of the most brutal murders in the annals of political history. The present dynasty of Serbia was thus installed, and it was one of the leaders of the band of assassins of 1903 who took the lead in the plot of 1914. It must be made clear that however natural may have been the Serbian aspirations for the hegemony of the Balkans and the realization of a greater Serbia, there was nothing in the political life and institutions of Serbia which would justify intrusting Serbia with political leadership and control. By 1914 she had not yet learned the lessons of orderly self-government at home, to say nothing of possessing the capacity to bring adjacent peoples under her dominion. Whatever the defects in the political methods of the Austro-Hungarian dual monarchy, there can be no doubt that Austria was far better fitted to govern the Jugo-Slav peoples within her boundaries than was Serbia to emancipate them and bring them under her administration. Yet there was no country in Europe more vigorously affected by patriotic ardor and expansionist ambitions than Serbia. These had been inflamed by the Austrian annexation of Bosnia and Herzegovina in 1908, the menacing attitude of Austria in the period of the Balkan wars of 1912-1913, and petty Austrian irritation in such instances as the so-called "Pig War."

#### ANTI-AUSTRIAN PLOTTING

In 1913-1914 the Serbian plotting against Austria for the emancipation of Bosnia and Herzegovina and the independence and unification of Jugo-Slavia exceeded all previous developments, and among these intrigues was the plot which actually brought on the world war. In May of 1914 Colonel Dragutin Dimitrijevic, one of the leading assassins in the 1903 plot, leader of the "Black Hand," the most notorious of the Serbian secret societies which plotted against Austria, and chief of the intelligence division of the Serbian general staff, secured the collaboration of some ardent young patriots, planned the assassination of the Archduke Francis Ferdinand upon his projected visit to Bosnia late in June, trained these volunteers in the use of bombs and small arms, supplied them with arms and ammunition and secured their safe admission to Bosnia to await the visit of the archduke. These facts were revealed by a Serbian historian, Professor Stanojevic in 1923. Within the last year two prominent Serbs, L. Jovanovich and N. Nenadovich, have still further shown that the Serbian civil government was implicated as well as the Serbian military authorities. In spite of the fact that Premier Pachich repeatedly denied in 1914 any knowledge whatever of the existence of the plot, Jovanovich, himself a member of the cabinet in 1914, has decisively proved that Pachich was fully aware of the details of the plot at

least three weeks before the assassination and took no effective steps to prevent the assassination or to warn Austria of the impending danger to the heir to the throne. The Austrian government, while it suspected these things in 1914, did not of course, possess this concrete information, but the attitude of the Serbian government and the press was one designed to beget and intensify suspicion. The Serbian government undertook no independent investigation of the responsibility for the assassination, while the Serbian press glorified the assassins in enthusiastic terms. The above facts make it certain that upon Serbia must fall the full responsibility for the heinous plot which produced the train of circumstances that brought the whole world close to ruin in the tragic years from 1914-1918. They present a far different picture from our earlier notion of a brave little country heroically endeavoring to repel the unjustifiable aggression of a great neighboring bully.

#### AUSTRIA'S PROGRAM

The essential background for any comprehension of the Austrian attitude must be found in an understanding of the composition and organization of the Austro-Hungarian dual monarchy. It was made up primarily of a large number of Slavic peoples held together by the domination of the Germans in Austria and Magyars in Hungary. Any serious and successful revolt of one of these subject nationalities would have been a signal for similar efforts on the part of the others, with the resulting disintegration of the whole political structure of the dual monarchy. We need not necessarily take the view that the preservation of the dual monarchy was a matter of great moral import for the world at large, but we can readily understand how Austro-Hungarian statesmen would naturally have regarded it as the most basic necessity in their whole political policy. For some time the greatest menace to the integrity of the empire had been the plotting of Serbia for the emancipation of the Jugo-Slavs under Austrian domination. Serbia was continually an irritating nuisance to Austria—worse than the Mexican menace to the United States in the balmy days of Francesco Villa.

With the assassination of the archduke the Austrian statesmen believed that a final and decisive solution of the Serbian menace could no longer be postponed with safety. If Serbia were not properly punished, other plots and assassinations might take place subsequently in other parts of the dual monarchy with wholly disastrous results to its existence. Officials who had earlier been lukewarm in the circumstances now took on a new determination. Even Count Berchtold, the Austrian foreign minister, was aroused from his political lethargy and interest in sports to a determined attitude in the problem, and the Hungarian premier, Count Tisza, was also soon won over to the policy of forceful intervention against Serbia.

#### AN AMERICAN ANALOGY

American readers can perhaps get some idea of the Austrian feeling by imagining the attitude of the United States if Theodore Roosevelt and his wife had been assassinated at El Paso, Texas, in December, 1900, while watching a review of the rough riders; their assassins having



been members of a notorious Mexican secret society which had plotted for years against the United States, with the Mexican papers acclaiming the assassination as a noble and heroic act. There is little probability that under these circumstances the United States would even have delayed long enough to send an ultimatum to Mexico. In all probability American military forces would have been turned into Mexico without any formal diplomatic exchanges whatever. Certainly our conduct in initiating the Spanish-American War was less provoked than that of Austria and no more creditable in the details of its execution.

The Austrian ultimatum to Serbia was delayed for nearly a month before it was finally submitted on July 23, 1914. This was due to the desire to conduct a thorough investigation of the responsibility for the assassination, the feeling that it would be well, in the interests of European peace, to delay the ultimatum until Poincaré had left St. Petersburg, and the necessity of taking some time to win over Count Tisza to the forceful Austrian policy. On the sixth of July, in answer to a forceful appeal from the Austrian emperor, the German kaiser consented to stand back of Austria in whatever policy she should adopt in dealing with the Serbian nuisance. There is much difference of opinion over the justifiability of the strong Austrian ultimatum, but it would seem that from the Austrian standpoint the demands it contained represented about the only statesmanlike Austrian attitude in the circumstances. Concerning the adequacy of the Serbian reply there can be a greater difference of opinion. The kaiser and the German chancellor believed it to be satisfactory and to remove all cause of war between Austria and Serbia.

#### SERBIA DUE FOR PUNISHMENT

From the Austrian point of view the reply seemed less adequate. Serbia, it is true, acquiesced on practically every point but one, namely, Austrian supervision of the investigation of the responsibility for the assassination and the punishment of the plotters. It must be made clear, however, that from the Austrian point of view this was the key to the whole ultimatum, and that in the light of the attitude of the Serbian press and government there was little reason to expect a thorough investigation or to see real justice executed short of Austrian direction of the matter. That the Serbians recognized the probable inadequacy of their reply is shown by the fact that several hours before the messenger was dispatched with the Serbian reply to the Austrian ultimatum the Serbian army was ordered mobilized on the Austrian frontier. This much is certain, namely, that Austria was far more justified in military intervention to punish Serbia than was Russia in the military intervention to protect Serbia, particularly as even Russian officials admitted that they were satisfied that Austria did not contemplate the deprivation of Serbia of any of her territory. Nothing could be more misleading than the conventional notion that Russia was bound by either the dictates of international morality or the obligations of a treaty to intervene to protect Serbia. The fact is that the Serbian affair of 1914 was merely the incident for which France and Russia had been waiting in the Balkans

for at least two years in the hope of a fortunate time for the precipitation of general European hostilities.

But whatever attitude one may take concerning the justification of the Austrian response to the Serbian reply to her ultimatum, this much is clear, namely, that Austria did not at any time contemplate or desire a general European war. What she was determined upon was purely a punitive invasion of Serbia. She was apparently willing to risk bringing on a European war rather than desist from her Serbian foray, but she certainly did not desire to have general complications arise out of her policy, as a European war would naturally divert her forces away from Serbia toward a protection of her frontiers against the Russians and possibly the Italians, the latter of whom had gradually slipped away from the triple alliance from the beginning of the present century. There is here a difference of the utmost significance for assessing the responsibility of Austria on the one hand, and France and Russia on the other, for the outbreak of the world war. The Austrian policy was one which envisaged a purely local conflict and regarded a possible European war as a disastrous interference with its main objectives, while from the beginning the policy of Russia and France looked forward to the inevitable precipitation of a universal European conflict.

#### GERMAN PRESSURE

Finally, it is necessary to refer to the relative responsibility of Austria and Germany for the Austrian policy in Serbia. During the war entente propaganda represented Germany as having been from the beginning the inciter of Austria in the intervention in Serbia and as having been the chief cause of preventing Austria from giving way in the face of pressure and submitting the dispute to arbitration. The facts are exactly the reverse. The Austrians determined upon their policy in regard to Serbia wholly independently of German authorities. Germany merely acquiesced in what was believed to be procedure indispensable to the continued integrity of Austria-Hungary. When it seemed likely that a European war might result from this punitive expedition of Austria, Germany put the strongest kind of pressure upon Austria to induce her to suspend her military operations in Serbia and enter into direct negotiations with Russia on the matter. Austria from the very outset showed the utmost reluctance to accept this advice, though there were some signs that she was weakening under German exhortation when the Russian mobilization against Austria and Germany interrupted diplomatic exchanges and initiated military hostilities. In short, Austria did not desire a European war, Serbia merited the punishment proposed, the Austrian policy was essential to the safety of the dual monarchy, and there was no substantial justification for the Russian mobilization in behalf of Serbia, particularly in the light of the Austrian assurances as to the territorial integrity of Serbia and the German pressure of Austria to open direct negotiations with St. Petersburg on the Serbian question.

*(The subject of Professor Barnes' article next week will be "The Role Played by Germany.")*

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# A Bishop in Bermuda

By Joseph Ernest McAfee

BERMUDA enjoys the distinction of being the only land on the globe all of whose history has been Christian. When, early in the sixteenth century, the first Europeans set foot on its soil, the land was not inhabited, nor has evidence been found of the residence of human beings at any time previous to its discovery by Europeans. There seem to have been two or three Spanish visitors, including him whose name became affixed to the land, and one or more of whom might have been fated on account of shipwreck, to a longer stay than was to their fancy. But the first settlement was by the British early in the seventeenth century. Thus all of Bermuda's history is Christian.

This, at any rate, was one of the points made by the first bishop of Bermuda, whose "enthronement" occurred on August 19, 1925. Bermuda is not large, as everybody knows. Its total permanent population at this date is a meager 20,000, and this number of persons could not support themselves from its known resources, certainly not from the kind and amount of exploitation now attempted. The American and Canadian tourist is the largest economic resource of the island.

## A BISHOP ALL ITS OWN

Bermuda now has a bishop, all its own. The Anglican church has been established, and supported by government grant, at least since the restoration after the commonwealth under Cromwell. Before and during the commonwealth in England, Puritan Presbyterianism was dominant, due to the influence of the Protector and to the presence of a large proportion of Scotch in the population. But now, and for long, the Anglican establishment has dominated the religious life of the small state, not however, barring out two Presbyterian organizations, several Methodist churches, and a number of gospel halls attended and supported largely by negroes who do not conform to the standardized expressions of religion.

Up to now Bermuda's religious establishment has been presided over by the same prelate who had under his jurisdiction other British possessions in the West Indies and the Bahamas. But Bermuda resents being mixed up geographically, or in popular speech, or in any other fashion, with these other island groups. The Anglican establishment in Bermuda has for a generation or more been clamoring for a bishop of its own, and now it has one. The Rev. Arthur Heber Brown, until recently a rector in the vicinity of London, has been duly staffed and mitred, and, as stated, on August 19 was enthroned as Lord Bishop Arthur of Bermuda.

The ceremony was as imposing as such a midget state and diocese could make it. Dr. Brown presented himself at the door of the cathedral, knocked loudly three times, and demanded entrance by right of his investiture at Anglican ecclesiastical headquarters in Britain. The canon in charge of the cathedral demanded a copy of his authorization—as though the whole proceeding were a surprise to

him! After the reading of this lengthy document the applicant was admitted, conducted with great ceremony to the altar, was formally seated on the episcopal throne, and installed in the office.

Heretofore Bermuda has claimed a bishop in residence for three months each two years. The cathedral is a dominating feature of the landscape as one views Hamilton, the capital city, from the hills overlooking the harbor. The new bishop called attention to this building with some pride, declaring it to be superior to similar edifices in the new world, and, at the same time, taking occasion to bespeak the funds desired for enlarging and improving it. The counties of Bermuda are officially and popularly called parishes, and in the center of each is a church of the establishment, some of them old and interesting, both within and without, among the surrounding burial grounds. That in St. George's, the original capital of the island, is said to be the oldest Christian church structure now in use in the western hemisphere.

Of the 20,000 permanent residents of Bermuda, 13,000 are negroes. These are unusually black, unusually intelligent and well educated, and unusually self-respecting and worthy of respect. There is much less admixture of blood than throughout the Spanish-speaking countries of the West Indies and elsewhere in the new world, and less also than throughout the south in the United States. The white residents are largely descendants of old families, who have been on the island for so long and have so generally intermarried that no stranger dare make a derogatory comment about one Bermudian to another lest he find himself addressing the defendant's mother-in-law, great uncle or second cousin three times removed. Those bearing the names of the earliest governors and other noted early immigrants still abound everywhere—so far as abundance there can be among seven thousand souls.

## THE TOURIST

The future of the island is bound up with the tourist. Nobody realizes this more keenly than the scions of the old families themselves. It is not likely that the tourist will have an appreciable effect upon the religious life of the small commonwealth. He will take what he finds, or give no concern whatever to institutions of religion. The dominance of the Anglican body is likely to continue even more complete than ever. If the new bishop and his co-adjutors can turn the picturesque side of the established ritual toward the passing tourist, it is likely that the money will ere long be forthcoming, not only to add to the cathedral, but otherwise to supply the materials with which demonstration may be made of what an established church can do in a society which has everything its own way, and where the Christian religion has never had to contest the soil with an opposing faith.

The presence of Britain's military and naval forces adds prestige to the religious establishment, where general, ad-

miral, and my lord bishop alike swear allegiance, as they are invested with the respective offices, to his or her majesty, George, or Edward, or Elizabeth, or Victoria, or whomever he or she may be, by the grace of God, king, or queen, et cetera.

There is here an opening for a subtle and highly beneficent spiritual diplomacy. At Bermuda the two great streams of English-speaking civilization meet and swirl in an eddy. This is not the main current of either, to be sure, but the waters mingle. Politically Britain dominates Bermuda, but economically the United States more and more controls, not formally but actually, under a flood of dollars. Religiously the Anglican establishment dominates. Is its program flexible and vital enough to spiritualize the situation? It will be interesting to observe.

#### BERMUDA NEGRO RESTLESS

Nor is there lack of opportunity for social daring. Race relations are not altogether satisfactory. They may grow serious before they adjust themselves without high-minded guidance. The very fact that the negro majority has attained such unusually high social levels must more and more complicate a situation where the black man aspires and the white man still counts sacred the doctrine that the negro must know and "keep his place." There is likely to be sharp disagreement between the two races as to what that place is. Politically and socially, the Bermuda negro, like the black the world 'round, is restless; he wonders whether he is getting a square deal while his large majority is represented in the local parliament at most by one, two, three or four members of his more and more self-conscious race, and while white influence, self-consciously white, otherwise dominates the political and social order.

The negroes attend upon the services of the religious establishment, when they want to, of course. But their pews are segregated. Perhaps they wish them to be so. But ostentatious white superiority in the location of pews, and in the personnel of the officary, embarrasses the struggle of

the racial majority to complete self-respect, however sincerely they acknowledge themselves relatively backward now. Here is test for a daring brotherhood under an establishment of the Christian religion in a modern democracy.

Nor may a Christian religious establishment overlook the drink problem. The liquor traffic is scarcely less securely "established" in Bermuda than is religion. Its tradesmen include representatives of the first families, whose names stand high in church and state. The traffic is particularly lucrative now that numbers of Americans resort to foreign soil to practice a sumptuary program which the laws of their own land forbid. The Briton, partaking of his traditional sense of fair play and the self-respect which goes along with it, is restive under the conditions which make him a pander to the vices and crimes of a neighbor. He may not feel too keenly the censure of increasing proportions of his fellow-nationals, who condemn traffic in intoxicants, but he cannot mistake the esteem in which the sentiment of American civilization holds him and his recently swollen fortune. He is not a bootlegger, but he cannot escape the classification assigned him by multitudes of Americans who frequent his shores. Even though he assures himself that numbers of these have come expressly to take advantage of his offices, the role he plays is not conducive to the highest self-respect, nor does it enhance the respect in which his community holds him.

This situation is at once an embarrassment and a challenge to the spiritual leadership of a religious establishment.

All in all, religious Bermuda is very interesting. Even the Canadian finds himself in an unfamiliar religious atmosphere. In his country the establishment really has little chance to show what it can do. In Bermuda other religious forces have little chance. What can an official religious establishment do in a society where it has affairs pretty much its own way? How beneficent and satisfying will prove its spiritual diplomacy? How real its social daring? The new bishop of Bermuda, and his co-adjutors, may well find out and show the world.

## The Book World

### Religious Values

IF RELIGIOUS LIFE is freed from tradition it becomes the more dependent upon honest and painstaking thought. Perhaps no more serious indictment can be brought against American Christian liberalism than that it wanders about in the maze and confusion which the conflict of science with ancient theology has created without any clear notion of where it is going. In the conservative church the congregation is told that science is the arch enemy of religion while the liberal congregation is assured with equal pontifical certitude that there is no conflict between science and religion. Leaders of religious life hide their unwillingness to undergo the pain of thought by unwearied diligence in well-doing on the one hand and by theological know-nothingism on the other. Theology we are told is the bane of religion. Because we have had much bad theology it is held that theology is bad. If there is to be less theology in the future there must at least be more philosophy of religion, for we do need clear thought on the problems of religion.

Professor Edgar Sheffield Brightman is one of the leaders of American religious thought who is helping the church to think clearly on the issues at stake in the present controversy. In his latest book, *RELIGIOUS VALUES* (Abingdon, \$2.50), he probes into

what seems to be the most fundamental of all modern religious problems: Shall religion become increasingly naturalistic with no higher ambition than to cultivate social values, or shall it preserve its ancient hope of establishing contact with the religious object beyond and above our human life.

Professor Brightman states the difficulties of both the positivists and the theists with extraordinary clarity and discloses a real appreciation of the achievements of his naturalistic opponents. If the positivist forgets God, he declares, the theist is in danger of forgetting man. Insurmountable difficulties face us whether we fly into the arms of naturalism or of idealistic metaphysics. The God of the naturalists is mankind glorified; the God of the philosophers is divested of every characteristic which brings him into contact with human life. Thus positivistic and metaphysical religion both end in futility. The ethics of both are equally impossible alternatives. Naturalism encourages ethical enterprise only to betray it finally into despair; philosophical monism dampens ethical enthusiasm by its non-moral mysticism. The one asks us to devote ourselves to values the permanence of which it can not guarantee; the other guarantees their permanence by a God who is beyond good and evil.

The author believes he has a via media between these barren alternatives. It is the philosophy of personal idealism, a philosophy



of religion which insists on the objective reality of God but also insists on his personal characteristics. The God of Professor Brightman, as the God of his great teacher, Borden Parker Bowne, is not a cold metaphysical concept, innocent of any real contact with human problems. Their God is a person not unrelated to the "God and father of our Lord Jesus Christ." It must be observed, however, that in establishing his via media Professor Brightman lays it distinctly closer to the path of monists and metaphysicians than to the way of the pluralists and positivists. Perhaps that is the way of truth.

But has he really escaped the difficulties of monistic idealism? In what sense is his God personal? How can God be personal when he is as completely involved with the universe as Professor Brightman involves him? God, we are told, has limited himself by the creation of other free personalities. Has he not also limited himself by the creation of the world itself? If so, does not personal idealism emphasize immanence too much at the expense of God's transcendence? There is no easy answer to these questions for if immanence is emphasized less consistently than the personal idealists emphasize

it we may have to sacrifice a consistent and complete metaphysics. But perhaps that is exactly what we must do to save the vigor of religion. Perhaps there is a via media farther to the left than Professor Brightman has placed it with a resulting philosophy which is neither monistic nor pluralistic but dualistic, and a resulting religion which holds to the objective reality of God without finding his will immediately triumphant in the whole of the universe.

Such an answer will be abhorrent to every real philosopher. It leaves rational instincts unsatisfied. But it may satisfy what is more important than the sentiment of rationality, the hungers of the soul on the one hand and the facts of experience on the other. If we must have a completely consistent philosophy, doing justice to all the facts of experience in both the personal and the natural world, personal idealism may come closer than any philosophy to meeting our needs. But the facts in the two worlds are so incommensurable that we may have to sacrifice a symmetrical philosophy for the sake of doing justice to all the facts. That is after all the way which religion in its full vigor has always chosen.

REINHOLD NIEBUHR.

## British Table Talk

London, October 2.

**MUCH ANXIETY** was felt by the general public before the conference of the Labor party in Liverpool. There were some who feared that the communists might stampede the conference. They are a very determined group. They are not wanting in audacity, and they make a noise out of all proportion to their numbers. Over against them are the

### Labor and the Reds

constitutionalists—socialists for the most part, but prepared to work by the accepted methods of political life to establish the new order. To this right wing belong most of the leaders of the party—Ramsey MacDonald, Clynes Henderson; but there was some fear that these might be overruled by the left with their admiration for the Moscow government and its drastic methods. It has been made plain at the conference that the Labor party will not admit the communists to its ranks; that has been decreed by an overwhelming vote. Mr. MacDonald and others in sympathy with him have not only defended themselves, but hit hard at their left critics. As a matter of fact the best friends the reds have are to be found among the scaremongers, who are always exaggerating the dangers of revolution. They are more likely to fan than to quench the flames. During this week there has been formed an organization for the maintenance of supplies; it is civilian and voluntary, but it is suspected of having a Fascist complexion. It exists in order to ensure the food supplies of the community, but this is the duty of the government itself. It looks as if there were some hotheads who believe that the only way to confront Moscow is by the methods of Mussolini. These wild men are the best friends of the reds. They are in reality very closely akin, and both are the enemies of true liberty.

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### The New Bishop of Ripon

Dr. Burroughs, the dean of Bristol, is to be the new bishop of Ripon. Dr. Burroughs is an evangelical; a scholar of great distinction, who won almost every honor open to him in Oxford; a preacher of power; and as all who know him will testify a man of great devotion to his sacred calling. During the war the new bishop first came before the general public because of his letters in the Times, in which he called our people to repent and laid stress again and again upon the spiritual needs of the nation. It must be frankly admitted that the evangelicals within the church of England are not rich in men who are at once alive to modern needs and equipped with scholarship. The new bishop is certainly among the evangelicals who command respect both for their enthusiasm and their knowledge. This is an excellent appointment. It will add to the bench of bishops

one who can speak with authority on behalf of the best traditions of the evangelical party. One other quality must be noted in Dr. Burroughs; he can win the attention and the trust of public schoolboys, and that again is no small gift in one who is to be an overseer of the church of Christ.

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### The Religion of the Novelists

The discussion of religion in the Daily Express is not ended. The directors of that paper know when they have hit upon a good line. They have given space to many readers—among them notable men in the city; they have published many confessions of faith, and other papers are joining in the same happy discovery that there is nothing more interesting to the average man than religion. Mr. Arnold Bennett has answered his critics, Dr. Norwood in particular. With this preacher he is very angry, especially for accusing him of "patting Jesus on the back." He makes a strong point when he calls attention to the teaching of the church in which he was brought up and when he says that it is not so very long since such teaching was common and asks how often there is to be a change. Can the church throw over its past teachings so readily as some imagine? Meanwhile it must be admitted that the Unknown Man, the last of the chosen writers, put very clearly and admirably the position of many modern Christians who have made the venture of faith and found that it works. He said excellently things that have been said many times by others but the setting gave his words an importance of their own, and it is humbling and surprising to find how his words have come as a new thing to many readers.

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### The Jubilee of Livingstonia

It is fifty years ago—on October 12 to be exact—since the little ship, the Ilala, passed the mouth of Shire river and entered Lake Nyasa. It carried a young Scot trained both in theology and medicine, Robert Laws, who had given his life to the service of Christ in Africa. In the spirit of Livingstone he had resolved to devote himself to the people of the Lakes. Now after fifty years that same Scot is at work in the same region. But Livingstonia has become a center of healing and education and industry, and of pure undefiled religion. Dr. Laws has lived to see his mission become the dominating fact in Nyasa-land. Africa, which has demanded so much from its servants, has taken much from Dr. Laws, but not his life. On the plateau where he lives still, "practically every essential phase of community life has been realized. . . . In the course of time this

wonderful institution will be the means of supplying both the machinery and the ideals of a Christian civilization." So writes Dr. Jesse Jones concerning this institution. It is one of the romances of the mission field, and its leader always dates the mission from the day when the Ilala sailed into the Lake. In 1874 Livingstone's body was brought to England, and in 1875 Laws arrived at Lake Nyasa. In him there is a living link with the other doctor whose name was not unworthily taken by the new mission. In that same year, 1875, H. M. Stanley's famous letter appeared in the Daily Telegraph. In that he appealed, and not in vain, for a mission to Uganda.

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#### Prohibition and its Critics

Certain newspapers on this side received last week from America cables purporting to describe a message from the Federal Council of churches of America upon the working of prohibition. "Great is the suppress!" Lord Northcliffe once said. By the method of selection these cables managed to convey the impression that the Federal Council condemned prohibition. Happily, as the Christian World points out, one of our temperance organizations cabled out to enquire into the truth of these suggestions, and received, of course, the reply that the Federal Council is still unreservedly in favor of prohibition. "The report," says the Christian World, "is so impartial a document that a skilful anti-prohibition propagandist, by picking out its concessions and ignoring other aspects might compile something like an indictment of prohibition. This is what was done. Everything in the report not favorable to prohibition was cabled to England, and no publicity was given to the happier features of the report. Detached sentences were seized by the opponents of prohibition." It tempts one to think that it does not pay a society to be impartial, but that would be a wrong impression. When all the case is before us, we shall not think the less of the prohibition case if its advocates themselves acknowledge where it is weak.

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#### The Free Churches and Lambeth

I have mentioned before that the joint committee, exploring the possibilities of reunion, has suspended its work. So far it has gone, but for the present no farther! The actual report is published this week and makes evident that it is upon reordination the deadlock has come about. These are the words:

"It must, however, be observed that, on this subsequent question of *authorization*, the Anglican representatives seem still inclined, despite the declaration above quoted—to insist that Free church min-

isters accept ordination—at least in the form known as *sub conditione*—at episcopal hands. The Free church representatives on the joint committee intimated that there is, in their view, little or no prospect of this being accepted by any non-episcopal church. With this view the council agrees; and it takes leave to say that it would deeply regret if the fortunes of the Lambeth appeal, so far as non-episcopal Christendom is concerned, were finally bound up with a proposal so unconvincing and so unpromising as that of requiring the ordination to the ministry of Christ's word and sacraments in the church of men explicitly acknowledged to be in that very ministry. The question of authorization must be answered by some other means than ordination. It is, therefore, to be noted with satisfaction that the Anglican memorandum does not exclude the alternative method of a "commission" which shall be (a) mutual and (b) unambiguously not an ordination. This is the line which is being followed wherever today union between churches is being achieved. It should, however, be recognized that on this question the Anglican church has peculiar difficulties to consider; and the issue is one which, therefore, is not to be pressed to an immediate decision."

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#### And So Forth

In the Review of the Churches Sir Henry Lunn continues to provide for the Christian churches material which it is impossible to find elsewhere. He makes this quarterly a real meeting-place for Christian people from all communions. The present number contains not only a candid and illuminating article by the editor upon Stockholm but also an account of the orthodox visit to the church of England by Canon Douglas, who has a most intimate knowledge of the eastern churches. Mr. Basil Mathews writes upon the Chinese volcano, and René Bazin gives a most beautiful account of a village priest in France, who has recently been canonized. One saying quoted in this quarterly has been with me ever since I read it; it is from Dr. Barth: "The true creed must be the creed of those who have been wrecked on the will of God, and so cling to it" . . . . Among new books, which are being read, I must name first Lord Grey's Memoir. More of them next week! One little story of great beauty is "The Things Which Belong"; it is by Miss Constance Holme. It is rich in passages of exquisite tenderness. Its author, as those who remember "The Splendid Faring" know well, has the rare power of showing how deep and enduring are the influences upon men of the landscape in which they live. . . . Speaking of church reunion, it should be noted that an ingenious method of combining episcopacy with Congregational and Presbyterian elements has been put forward in the name of certain free church leaders. But this must be left to simmer.

EDWARD SHILLITO.

## CORRESPONDENCE

### Prohibitionist Changes His Mind

EDITOR THE CHRISTIAN CENTURY:

SIR: The article by F. Ernest Johnson in your issue moves to me to comment. The quotation from "An eminent American Educator and Churchman," which Mr. Johnson makes use of is to my mind so suggestive that I wonder at the failure of writers and speakers on prohibition to consider it. I originally was a wholehearted prohibitionist, but I have changed my mind. I certainly do not believe in the use of any kind of intoxicants any more than in the past, but I also do not believe as positively in their disuse via legal prohibition. The change has come as a result of two factors: the failure of the government to enforce the prohibition law, and the attitude of the reforming element in this country toward such personal indulgences as smoking. The government has not enforced the law; and it is a display of ignorance or hypocrisy to insist that it has. And I suspect that I am revealing a bit of the mass psychology on the liquor question when I assert that, were the government to prohibit the use of tobacco for smoking, I should undoubtedly violate the law.

It is a very easy matter, of course, to argue that liquor is more injurious to the mass of the people than the use of tobacco. But the question is a broader one than that, for it is not comparative values that decide the life-work of the reformer but his or her mental complexes. And we, the mass, are expected to cramp or straighten our lives to meet the demands of their prejudices. And what with the church called upon to give its holy blessing to the proposal, and the state to give its anathema to the questioning minority by saying, "It's so, because the State has spoken," it is easy to conceive of the time when history will repeat itself in fact, and the masses will be but puppets of moral dictators.

What are we going to do about it? For one thing, be a little less hasty in passing laws the import of which the masses are not fully in sympathy with. Secondly, labor for the good of the country with the assumption that the will of the masses, which is often basically instinctive, may be achieving for their own good in a more circuitous way, what we are seeking by cross-country methods. I do not believe that the people are instinctively inclined to evil; to have such an outlook would drive me out of the ministry. And the

third thing, relative to laws already on books, is a vote of the people. No law or program can be a part of democratic government without the support of the people. The same procedure applies to the question of war; let the people rule.

First Presbyterian church,  
Naples, N. Y.

F. A. HAWLEY.

## Toning Down the Commandments

Editor THE CHRISTIAN CENTURY:

SIR: An article appeared in the papers recently to the effect that the Episcopal commission had completed a revision of the ten commandments to be submitted to the general conference of that church next October. This article mentioned that the commandments in the new form were brief; and this seemed, in the eyes of the revisers, to be a reason important enough to warrant the change. In view of the fact, however, that some 2,000 odd laws were passed in one state alone during a recent term of its legislature, wouldn't it seem a bit far fetched to shave down a set of divine principles which can be read in less than two minutes?

We do not think that the average Episcopal clergyman would be in favor of borrowing one of these two minutes on the one Sunday in the month when they are read in their churches in order to tack an extra minute on to their sermons. Nor do we think that, unable to get around the arguments of the Seventh Day Adventists regarding the Sabbath, they find it convenient to drop off all mention of the seventh day from the fourth commandment altogether.

The real reason for these proposed changes is quite evidently, we believe, an attempt to tone down our religion. The Bible, in some instances at least, makes itself annoyingly clear and, in view of existing customs, impossibly difficult; and one such example is the sixth commandment. The would-be revisers in this case, unable to get around the difficulty by shortening it, would, to suit their ends, make it one word longer, substituting "Thou shalt not kill" with "Thou shalt do no murder."

This commandment has always been a stumbling block to the wolves in sheep's clothing who, rather than try to help change the futile and suicidal institution of war, would change the Bible! If such blind leaders want our religion to conform to this wicked age why don't they change the next commandment to read, "Thou shalt not rape"? That would no doubt suit the libertines just as the other change would suit the killers. In view of these facts it might not be out of place to suggest that the war-enthusiasts, in all fairness, are not the only ones to be consulted and that the commission should ask representatives to be present at their convention who might offer changes from the points of view of the blasphemers, the idolaters, the he-men, the Sabbath violators, the short-and-merry-lifers, the murderers, rakes, thieves, liars and the profiteers.

But considering again that most of the sin in the world is forgetfulness, we would suggest that all concerned turn first to the fifth chapter of Matthew which contains some clear and implicit instructions concerning our ungodly attempts to tone down, to change or do away with laws which are as fundamental as the fact of society and life itself. A careful reading of this chapter might convince even the sinners that the mission of Christianity is not to tone down but to tone up the religion of the world.

La Jolla, Calif.

KARL SPIESS ROBINSON.

## The Pacifist

Editor THE CHRISTIAN CENTURY:

SIR: I knew that the pacifist was wrong, but I had not realized that he was morally degenerate, anarchistic, insane, and unwittingly aligned with the war-makers. That is, I had not realized it until reading the communication on "Abolition of War or Absolute Pacifism," written by Messrs. Eubank, Taylor, and Lewis in *The Christian Century* (Sept. 17). Now I must repent of my sins and be a pacifist no longer.

There is the matter of moral degeneracy. I have refused to "fight for the oppressed, for justice," and against those who

attack my country. What a tragedy! If I would but fight, I might lift the yoke of oppression from the backs of needy peoples like the laboring classes of Germany and England and bring to pass decisions of great justice like the Versailles treaty. If you don't believe fighting will result in the freedom of the oppressed and justice to all, behold the world war and the world afterward. And think for a moment of "those" who attack my country. Here is a great country absolutely innocent of any guilt, suffering from a wholly unprovoked attack! (Don't ask for illustrations, please.) What a sinner I have been! Such a man as I would not have defended even his wife from the attack of a villain.

And here I am an anarchist, at the very best "a sublimated rebel." My method is one of "anarchy and treason." Of course it was in loyalty to a conviction that war was wrong as a method, was conceived in sin and born in iniquity, and could result only in evil to all participants. But I had forgotten that when conscience and law collide, law takes first place except "under the greatest extremity." And such a little matter as another war is never "the greatest extremity." No, I've been playing the part of a "red" and undermining the constitution. May the shades of our patriotic forefathers forgive me!

And then I've been insane. Perhaps it's not quite that bad, but at least I've been "illogical and self-deceived." And that is the supreme crime in this world where everything is so logical, where two plus two equals four, where a murder equals the hangman's noose or life imprisonment, where a faithless husband equals one more case in the divorce courts. To be out of order in an ordered world—what a crime! I must repent me in sack-cloth and ashes.

But not only have I been illogical, insane, and morally degenerate. I have been a hindrance to the cause of peace. I have been, unwittingly, in league with the militarists. I have tried to "superimpose a Christ-like democracy upon a semi-pagan mind." What a fantastic thing to do! Of course that can't

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Director of Fine Arts in Religion, Boston University  
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be done. Jesus tried it, and failed. The martyrs of the church tried it, and now we piously say that their blood has been "the seed of the church." Such a statement sounds good, you know. But how much more good they could have done if they had not been absolutists, if they had been *logical*. And then to think that I was repeating their mistake! What a sinner I've been! I shall go straight way and stand upon the temple steps, and cry aloud, saying, "Lord, have mercy upon me—a pacifist."

Methodist Church  
Lamont, Okla.

F. OLIN STOCKWELL.

## The Problem of the Beggar

EDITOR THE CHRISTIAN CENTURY:

SIR: Hundreds of beggars have fallen foul of the police in the last five years in Boston, New York, Philadelphia, Baltimore, Pittsburgh, and Chicago. For in the cities named and nearly in the order named, public campaigns against begging have been inaugurated and carried out. As a result the beggars were largely driven from Boston, New York and eastern cities to the central west. Chicago became their mecca. Reports of large "pickins" in Chicago spread along the grape-vine routes and Chicago's professional beggar population has increased many fold since 1920, and now, for two months, the Chicago police have been on their trail. Many have been arrested, fined or sent to the Bridewell. Others have moved on, possibly to more hospitable cities farther west. Chicago papers, within the week, have been running column stories incorporating protests from certain organized groups among the handicapped against this type of treatment by the police force of the city. But even if the beggars succeed in cajoling the police and in meeting their generous public, their lot is usually a sad one. Many case studies show that this type of life is demoralizing and usually ends in social disaster. The associations of these beggars, their conditions of life, all work against a settled and successful issue. Thus begging for practically all who adopt it, leads ultimately to moral and mental breakdown. It is certainly no rose pathway to the development of strong and competent personality.

But, what is the alternative for the handicapped? If not begging, then what? Remember these handicapped are prevented from competing on an equality with others in our competitive economic system. They need the cooperation and assistance of organized social work. Do they get it? Yes, after a fashion and within its limitations. The limitations can only be pointed out here. They may be suggested by the experience of a certain handicapped man in recent months. A blind man who was arrested for begging was sent to a family welfare agency for assistance. As he had no family, this agency sent him to the public welfare department of the city, which handles homeless men. This office sent him to Oak Forest institution, under the administration of the county. From here he walked out within a week and was soon back on his old begging stand. A few months later, broken by his experiences, a merciful court committed him to the insane asylum at Kankakee. With variations such an experience could be described by many types of handicapped persons passing through our social agencies.

The time has come to sink sectarianism in our relief measures for the handicapped. Our denominations need to instruct their social agents in this field to lend themselves and their resources to the major cooperative efforts. Politics in the administration of governmental institutions dealing with the handicapped needs to be scrapped and humane scientific principles adopted. The drive toward professionalism, with its attendant jealousies among social agencies and social workers, needs such modification as will hearten all these workers. Specialism has its advantages in social treatment but it must not be permitted to stand in the way of humane and all-round competent treatment of these handicapped members of our modern society.

It is clear modern life is grinding out the handicapped at a faster rate than society has organized itself to handle them in any competent manner. The end remedy is not more freedom to beg but more competent social and cooperative organization to meet the needs of these handicapped folk.

Chicago.

MARTIN HAYES BICKHAM.

## Another Incident in Berlin

EDITOR THE CHRISTIAN CENTURY:

SIR: "The Incident in Berlin," described by your correspondent interested me greatly because it recalled a similar incident. Many years ago when I did graduate work at the University of Berlin, I went to the American church. I was homesick and lonely, and needed the uplift of worship and the hopefulness of a Christian message. The preacher was a graduate student who, like your correspondent, supplied the pulpit during the absence of the regular minister. The sermon he preached was a lecture on the higher criticism—and as comforting and inspiring as the presence of a skeleton in a sickroom.

I am wondering whether your correspondent did not err in a similar manner, and whether in preaching to so varied a group and with such peculiar needs it was necessary to display his modernistic label. His inability or unwillingness to adjust himself to the needs of this particular church proves him a narrow modernist, and a certain type of modernist may be on the whole worse than a narrow fundamentalist. Perhaps he is just young and in ten years from now will be wiser. I do not know just why this particular letter hurt me as it did, or just why I am writing this when in front of me there are over one hundred papers to be corrected. It may be because I am zealous for the gospel and I wish we all could preach it so earnestly, so passionately, and so convincingly, that they who hear us would not know the brand of our theology.

Grinnell, Iowa.

EDWARD A. STEINER.

## Perhaps Professor Barnes Will Tell Us

EDITOR THE CHRISTIAN CENTURY:

SIR: As a parent I am in perplexity and I turn to you for help. Yesterday my nine and a half year old boy greeted me upon his return from school with this question, "Daddy, what was the name of that war when they freed the slaves?" Somewhat proud of my superior knowledge, I replied, "The civil war." "And what did the

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revolutionary war do, Daddy?" "That was when the United States won her political independence from England," I explained. Up to that point my batting average was reasonably high, I thought, and I thought further that the interview was ended, but not so. "And, Daddy," continued my questioner, "what was the world war for?" That was a poser. I flunked completely. I had to confess that I did not know. Possibly you or some of your readers better informed than myself can help me out.

Lynbrook, N. Y.

JAY S. STOWELL.

## THE SUNDAY SCHOOL

Lesson for November 1. Lesson text: Eph. 6:10-20.

### Fighting Strong Drink

A PERSONAL word seems essential here. The lesson which I wrote last quarter dealing with the temperance situation seems to have stirred up considerable interest. Several letters have come in; some of them very hot. I answered none of them, because I have always been a consistent temperance advocate. If you are for temperance, I am with you. You have no more whole-hearted champion of strict temperance than I. The whole point at issue was my suggestion that prohibition came prematurely, perhaps. We were winning gradually and steadily by local option and state prohibition. I raised the question as to whether we would not have consolidated our gains and in the end have been better off, had we quietly proceeded by the former method. It was altogether an affair of tactics; the desirability of temperance was never for a moment at stake, nor was there any letting down of the bars of strict self-control. Unhappily, drinking is entirely too common today and the method of enforcement seems baffling, at least in our larger cities. Unfortunately the desire for temperance is not as unanimous as we could wish.

One letter came from Canada. It described the situation there and showed that with beer, rich in alcoholic content, the conditions are bad. The way out is certainly not to be found in that direction. The clamor for light wines and beer is only an appeal for an entering wedge. It cannot be countenanced.

The repeal of the eighteenth amendment cannot be brought about. Good people do not want to see it repealed, and many bad people, who are profiting by bootlegging and kindred interests, would spend millions of dollars to fight that repeal. The eighteenth amendment is there to stay.

If, therefore, we cannot return to light drinks and if we are to maintain the law, there is nothing left but enforcement and education. Enforcement is difficult for two reasons; first, a conflict between national and local officials, and, second, because the bootleggers can afford such enormous corruption funds. It becomes very easy to wink when ten thousand dollars hangs on your eye-lash, and that is the situation today. I know a garage man who was offered a large sum to allow a booze-car to stand two nights a month in his establishment. He refused with indignation, being a noble man. I know a man who was offered fifty thousand dollars to lend a quiet hand in the boot-

legging game, and who refused because he was a Christian.

I do not believe enforcement will be effective until both national and local officials cooperate heartily and enthusiastically. I would like to see one of the old parties get back of enforcement with unlimited energy and conviction. The people would be with the party that took this stand. America wants temperance. The great hosts of common, decent people demand it. We are more nearly agreed upon this issue than any other in our country. We want a dry America. We want a country free from liquor and bootleggers. And what we want we shall sooner or later find a way to accomplish.

The churches must not let up. These temperance lessons afford an opportunity of immeasurable possibility. Is there any diminution of interest in the temperance lesson? Is there any lack of conviction in the teacher's mind? Does the pastor see to it that temperance has a place in the church's life? Does he bombard the rich member who has whiskey in his cellar as hard as he does the poor foreigner who makes "white-mule" in the slums? Does he go after the rich young people of the best families who carry the silver flasks at dances as hard as he does the workingman? Does he wink at the bottle in the locker at the popular golf club? Do not forget that it was an aroused church that wrote the eighteenth amendment and it will be only an aroused church that will keep that law active and meaningful. There must be no relaxation.

One letter sneered at my suggestion of last month, that the home was the hopeful element in the entire situation. I reiterate that idea. I believe in education. It may be slow, but it is sure. If I do not drink and if my boys do not drink, much is accomplished. If every family in our church had that conviction much more would be accomplished. If the five hundred and more churches of my city carried out that program much more would be accomplished. More than half the people in America live in Christian homes. I repeat my suggestion; I underscore it.

JOHN R. EWERS.

### Contributors to This Issue

HARRY ELMER BARNES, professor of historical sociology, Smith college.

SHERWOOD EDDY, missionary, evangelist, social interpreter, Y. M. C. A. secretary. Few men have established more contacts than he with leaders in all countries of the world through his wide and frequent journeyings. Mr. Eddy has recently returned from Europe where as leader of his "American Seminar," he took a party of one hundred American churchmen and social workers to study conditions overseas.

JOSEPH ERNEST MCAFEE, sociologist and contributor to leading current periodicals.

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# NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

## Dr. Riley Attacks Council On Prohibition Report

Dr. W. B. Riley, conspicuous fundamentalist of Minneapolis, has bitterly attacked the Federal Council of churches for its report on the prohibition situation. "The minister," Dr. Riley says, "must make choice between the John the Baptist sort and declare against sin, and the Federal Council of churches of Christ

kind, which seeks to learn what the world, the flesh and the devil want, and if possible obtain it for them, even if it be the modification or annulment of the Volstead act." Dr. Riley characterizes the council as "a self-constituted body which received permission from denominational bodies to take over certain work of the church, and even in that case it was only by such majority as could be obtained by

hook or crook in the official bodies. It is a body with which the World's Christian Fundamental association has no fellowship in doctrine."

## Pastor Evolves New Type Program For Young People's Work

Rev. John C. Leonard, pastor of the Henry Memorial Presbyterian church, New York city, has organized the young

# The Disciples International Convention

THE INTERNATIONAL CONVENTION of the Disciples of Christ, held at Oklahoma City, Oct. 6-11, fulfilled the liveliest hopes of those who looked for a spirited debate, and also justified the prediction that the conservatives would win in that popular assembly in which members from the theologically conservative states of Oklahoma, Kansas, Arkansas, and Texas had a large numerical preponderance. But if there was any expectation of bitterness or division—and it may be freely admitted that there was—it was happily disappointed. An earnest religious controversy has seldom been conducted with more courtesy, and in that respect the second day of hot discussion was a distinct improvement on the first, as is not usually the case. At the beginning of the great debate the audience manifested a disposition to give a spirited imitation of a throng of Al Smith sympathizers in the gallery at a Democratic convention, but a kindly word from the chairman checked all that—or most of it. It would be difficult for any assembly to be bitter under the benign and courteous presidency of Rev. J. H. Goldner, of Cleveland, whose handling of the convention proved that there are qualities more valuable in a chairman than an expert knowledge of parliamentary law. One cannot even count as bitterness the reckless statement of the Hon. Z. T. Sweeney that "the man who declares himself in favor of admitting members to the church without baptism (meaning immersion) declares war on Jesus Christ," for that was merely a rhetorical pin-wheel which no serious person took seriously.

## WORK AND FELLOWSHIP

Before giving a further account of this two-day debate which was the focal point of interest and practically the only matter that attracted the notice of the daily press, it should be stated that it was in reality only a single and minor item in the proceedings of a great religious assembly. Missionaries were present from the ends of the earth with intelligent discussions of their problems and reports of their work. The educational task of the church and the educational activities of the Disciples were presented to audiences which received them with a unanimity of enthusiasm and approval. The great practical enterprises of the church were discussed fully and intelligently. The devotional spirit was fervent and wholesome. The younger generation had opportunity for frank expression of its points of view at a series of evening sessions. Evangelistic methods and programs were considered earnestly and enthusiastically. The convention as a whole afforded a recapitulation of the interests and the work of a great body of people during the past year and a survey both of present conditions and of plans for the future, and it culminated in a communion service on Sunday afternoon. Men of radically different theological views chummed together in hotel lobbies, sat together in college banquets and whooped it up for their almae matres, laughed at each other's stories, and joined in hearty praise of Oklahoma City's bountiful hospitality and exceptionally efficient handling of all local arrangements. The truth is that the Disciples are both a practical and a friendly people with a

strong instinct for fellowship. It requires a good deal of prodding and stirring to get them into a quarrelsome mood, and it is next to impossible to keep them there. All this must be remembered as a background to the episode which furnished the principal news item of the convention.

## LOCAL, NOT INTERNATIONAL

And any report of an International Convention of the Disciples must be prefaced by an explanation that it is not an international convention but a large and enthusiastic mass-meeting, largely local, as every mass-meeting is. 5,025 members were registered by three o'clock Saturday afternoon. Those who came later were not in time to participate in any business session. Over 1,000 of the 5,000 were from Oklahoma City. We will report later the distribution by states, when the figures are available. A few years ago a constitution providing for a delegate convention was adopted, but after a year or two this constitution was amended to give any member present the full rights of a delegate. Naturally therefore the churches ceased to elect delegates since anyone could exercise the functions of a delegate by simply going and paying his dollar registration fee whether elected or not. On the one hand, the opinions and attitudes of such an assembly will always depend largely on where it is held and it will be subject to influence by those forensic arts by which popular audiences are swayed; on the other hand, it makes comparatively little difference what such a gathering may vote since its members represent no one except themselves. The three thousand persons, or less, who were present at the business sessions are about one five-hundredth of the total membership of the Disciples. Their opinions are interesting but not necessarily decisive.

## OPEN MEMBERSHIP

For several years there has been criticism of the United Christian Missionary society, partly on the ground of certain technicalities of administration and partly on the ground of alleged liberalism among the officers and among the missionaries in foreign fields. Specifically, it has been charged that "open membership"—i.e., the admission of unimmersed persons to church membership—has been practiced in certain mission churches in China and the Philippines with the encouragement of the missionaries and the connivance of the officials of the society. There are a good many open membership churches among the Disciples in this country and there is a body of sentiment in favor of the practice much larger than the number of churches actually committed to it would indicate, but the large preponderance of opinion is as yet unconvinced.

Resolutions were passed by the conventions four and five years ago, known as the Medbury and Sweeney resolutions, prohibiting the practice of open membership in foreign fields but leaving the missionaries free to believe what they pleased as to the propriety of the policy so long as they did not put it into operation. These resolutions did not make peace. A considerable number of disaffected conservative churches have

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people of his parish into a college known as "Geneva college," with the pastor as president and one of the elders, a young man who is interested in young people's work, as dean. The college has a registrar, treasurer, and a regular faculty. Each Sunday at 6:45 the entire college body meets in the assembly hall, or chapel of the church, to hold a common song service, after which the classes meet for individual instruction in the catechism, personal work, church history, missions, teacher training and Christian Endeavor work, according to rank in college. The

freshman class includes students from 7 to 10 years of age, and receives instruction in catechism and Bible doctrine. The sophomores are from 10 to 14 years of age, and are taught church history and biography. The juniors run from 15 to 18, and the seniors are those over 18. Each class has its own Greek-letter fraternity.

#### Proposes a Creed for Church Attendance

Rev. Francis E. Webster, rector of Christ Episcopal church, Waltham, Mass.,

has created considerable interest in that community by distributing widely a "creed" on the subject of church attendance. Mr. Webster's creed reads:

"I believe that my church is entitled to as much attention as men give to their social clubs, the Masons, Rotary, Kiwanis, and similar organizations:

"I believe that the trend of the age is away from personal attendance at church, relying on money as a substitute for personal service:

"I believe that my personal attendance at the church's service is more vital and

## The Disciples International Convention

(Continued from previous page)

withdrawn support from the United Society. The total receipts have increased, and during the past year the deficit in the general fund has been reduced from \$356,000 to \$141,000. Nevertheless the continued criticism of the society and the active promotion of so-called "independent agencies" such as the "Clark Fund"—which is so exceedingly independent that it is controlled by a self-perpetuating board of trustees—constituted a breach of fellowship and threatened the peace and unity of the denomination.

#### PEACE COMMITTEE REPORT

To prevent this line of cleavage from widening into a permanent split, a committee of conciliation was appointed by authority of the convention at Cleveland in October, 1924. The five members of this committee were to confer with five representatives of the disaffected element and five representatives of the agencies affiliated with the International convention, and to report at Oklahoma City recommendations looking to peace among all interests. It was this report which constituted the storm center of the Oklahoma convention. The report embodied six recommendations which, shorn of verbiage, were as follows:

1. That no person be employed or retained in employment by the United Christian Missionary society as its representative who has committed himself to belief in, or practice of, the reception of unimmersed persons into the membership of churches of Christ.

2. That, with the adoption of the resolution in reference to open membership, and fully cognizant of the divisive nature of this question, we recommend that all our agencies administer their work in accordance with our historic position; and that we patiently trust the United society to put the above resolution into effect.

3. That all previous resolutions and interpretations bearing upon open membership be annulled.

4. That the books of the agencies be open to inspection by any contributing church; but this is not to imply that this is not already the policy of the agencies.

5. That the constitution of the convention be amended so that resolutions reported back to the convention by the committee on recommendations may be amended on the floor of the convention.

6. That we lay aside suspicion, abide by the will of the majority, and study the things that make for peace and unity.

#### A CREED OR NOT A CREED?

The committee on recommendation reported adversely on the first three items. They had also been opposed by the representatives of all of the agencies in the conference with the peace committee; and the board of education, composed of sixty members from all parts of the country and including all of the college presidents, voted unanimous approval of their representative's attitude in opposing them. These men and those who spoke against the resolutions in the convention, did not oppose them because they believed in open membership, for most of them do not; but because they believed that any

official interpretation of the meaning of the New Testament is inconsistent with the position of a religious body which professes to take the New Testament as its guide without insistence upon any human interpretation, and because it seemed self-evident that a resolution which divided a committee and a convention could not unite an entire communion. The opposition insisted that the resolution was, in effect, a creed. Those favoring it denied this but directed their chief efforts to making it appear that the issue was between those for and those against open membership, and that the measure was merely an administrative policy by which the society as employer was to control the missionaries as its employees. Some of the more significant utterances of advocates of the restrictive measure were, in substance, as follows:

Rev. Z. T. Sweeney (already quoted but worth quoting again): "The man who declares himself in favor of admitting members to the church without baptism (immersion) declares war on Jesus Christ."

Rev. J. B. Briney: An employer has a right to direct the services of an employee. If I own a farm and direct my hired man to cut weeds, he must do it or quit the job. So the convention and the society have a right to control the teaching of the missionaries, their employees.

Rev. P. H. Welshimer: "This is simply a business policy. . . . We have a right to think and to formulate our opinions on things that are not essential, but never on things that are essential. . . . If my church does not believe what I believe, I will find a church that does."

#### THE DISCIPLES' TESTIMONY

Rev. C. S. Medbury: The confession (Matt. 16:16) implies more than the deity of Jesus; it implies baptism, the Lord's supper, prayer, etc. A religious body comes to stand in the mind of well informed people for a definite body of truth which constitutes their testimony. This (immersion) is our testimony and we must not surrender it. We want to know that this testimony is being maintained and that the churches established at home and abroad are New Testament churches in the sense in which we understand it.

Mr. R. A. Long: Candidates for missionary service must of course be examined before they are appointed, and the proposed test on open membership is no more creedal than any other item in such an examination. "No man in our brotherhood has contributed more money than I have to the United Christian Missionary society." It would have been more modest if the employees of the agencies had not spoken on this question. (Rev. H. O. Pritchard, general secretary of the Board of Education, Rev. F. W. Burnham, president of the United Christian Missionary society, and Rev. Mr. Marks, secretary of the China mission, had spoken in opposition to the resolutions.) Mr. Long concluded his speech by moving that the debate be now closed.

It was closed. The vote was in favor of the resolutions by a large majority—four to one, possibly ten to one. The last three resolutions were adopted with practical unanimity. The last recommendation in the report of the committee on recommendations—which was that the report of the peace committee

(Continued on page 1322)

essential than my money or anything else I have to give:

"Therefore I am resolved to present myself regularly at least once each Sunday at some service in church, when not prevented by some valid reason."

#### Bishop Gives Crosses as Reward for Service

Bishop R. H. Mize, of the Episcopal diocese of Salina, Kan., awards small crosses, exact copies of his pectoral cross, as a means of rewarding faithful service in his diocese. The crosses are inscribed "For devoted service to the church in the district of Salina."

#### Sir Henry Lunn Again To Visit America

Sir Henry Lunn, editor of the Review of the Churches, who was in this country last year, is to return in time to deliver the annual address on George Washington's birthday in St. Paul's church, New York city, next year. At the close of his visit to New York, Sir Henry will travel around the world. He has been asked by the British government to pay particular attention to the promotion of work by the churches in British colonies designed to care for immigrants from the mother country.

#### Mussolini's Italy for Religious Intolerance

The New Outlook, organ of the United church of Canada, reprints from *Il Popolo D'Italia*, Mussolini's personal organ, an article by Ardengo Soffici, which shows the attitude toward religious issues being taken by the present dictatorship in Italy. Says this article: "The greatest portion—if not the totality—of all the ills that have happened to Italy since its risorgimento down to the present time is due to the propagation among us of barbaric principles about philosophy, esthetics, politics, all of which have their root in the Lutheran Reformation. Hegelian idealism, literary and artistic romanticism, democratic revolutionism, are all different forms of the same Protestant German pestilence, brought either directly or indirectly to us, and which has infected more and more threateningly our sane organism of sunny Mediterranean race, Roman race, Catholic race. Immense, tragic, has been the damage brought to our national fibre and to our civilized people's constitution by such foreign infections. The church of Rome, the Roman Catholic church, which bears such names just because of its inheritance of both characters and functions of universal romanity, understood very well the deadly danger that was the offspring of the heresy of the dirty Teutonic friar, and took provisions accordingly. Today, especially, we are able to understand fully the infinite wisdom the church showed at that time. And so inquisition, tortures, wholesale slaughters ordered aiming at the suffocation of the scandal, appear to us now as truly heroic acts, accomplished for the greatest glory of God. And similarly all those, like the extermination of the Huguenots, accomplished in her name by those governments that were still anxious for the destinies of their own peoples. A prophetic instinct commanded such opera-

tions, no doubt terrible, but capable to save."

#### Lutherans Build Headquarters At Chautauqua

The Lutheran Chautauqua association has just completed a headquarters building in mission house on the grounds of the Chautauqua institution, Chautauqua, N. Y. The association expects to "promote the welfare and interests of members of the Lutheran church who visit Chautauqua during assembly, especially in the lines of religious, educational and social work undertaken originally by pastors and laymen of the United Lutheran church." The association now includes in its support workers from nearly all Lutheran synods in western New York. Foreign missionaries on furlough are especially provided for at the new headquarters.

#### Hungarian Religious Census Shows Catholic Majority

A recent religious census in Hungary has given the following results: Roman Catholics, 5,096,729, or 63.9 per cent; Reformed, 1,670,144, or 21 per cent; Lutherans, 497,012, or 6.2 per cent; Jews, 473,310, or 5.9 per cent; Greek Orthodox, 175,247, or 2.2 per cent. The remaining one per cent is divided among numerous bodies, with Baptists predominating.

#### Orangemen Favor Bible Reading in Schools

During the meeting of the state grand lodge of Orangemen in Pittsburgh recently that order went on record in favor of the compulsory reading of the Bible in public schools. "This state grand lodge," said the resolution adopted, "reaffirms its belief in the holy Bible, God's revealed will to mankind. We appreciate the law in the state of Pennsylvania which

calls for the reading of that sacred record in the public school, and we urge that strict obedience be given to that rule. For the sake of national righteousness and prosperity, and for the moral welfare of the youth of the land, we advocate the reading of the holy Bible in every public school in America. We call upon our brethren in every state to use every legitimate means which may be necessary to secure legislation for this end."

#### Massachusetts Paper on Clerical Degrees

The Transcript, of Holyoke, Mass., has recently paid its respects to honorary degrees for ministers in this fashion: "President Irving Maurer, who preached at the Second church during July, is the author of a vigorous, signed editorial on the subject of honorary degrees. We are reminded of this by the problem faced by Rev. W. Erskine Blackburn, whose preaching made such a sensation here. All through his visit here, he, with Scotch honesty, kept saying, 'but I am not 'Dr.' Blackburn.' And yet everyone agreed that no abler or more spiritual preacher has been heard here in a generation. Then think of Prof. Wild. She holds no doctorate, save that of the Lord God Almighty. Yet it is doubtful if there is an abler woman preacher in America. But there are many bush leaguers in the various professions who never made any contribution to method or material and that boast high sounding degrees, through the payment of small sums, or through pull with the trustees of some periwinkle institution. College presidents have been great 'degree caressers' but so many of their Ph. D's have proved to be 'duds' that they are shifting their ground to an inquiry of the man, rather than to a listing of his degrees. And the mere pub-

## Primitive Methodists in Quadrennial Session

THE TENTH QUADRENNIAL conference of the American Primitive Methodist church, which closed its sessions at Kewanee, Ill., Sept. 30, appointed a commission to confer with various other Methodist bodies in reference to organic union and to present definite proposals and plans at the next general conference which will meet in Pittsburgh, Pa., in 1929. The conference elected Dr. S. T. Nicholls, of Philadelphia, president for the quadrennial period.

The principal speakers at the conference were Dr. Wesley Boyd, of Shenandoah, Pa., and Dr. Elijah Humphries, of Boston, Mass. Dr. Boyd, who is pastor of an important church in a strategic center of the anthracite field, addressed the gathering on "Christianity and Education." He startled the conference by declaring that the Old Testament must no longer be regarded as an ultimate word of inspired utterance, but rather as a record of the greatest of the ethnic religions. Worn-out shibboleths and dead platitudes, however pious, would not meet the intellectual or spiritual requirements of a living age. There must be a new teaching emphasis on, and a new interpretation of, the old

faith to the present generation of men and women, many of whom are students in college and university. "The ministry," continued Dr. Boyd, "is 75 per cent inefficient because we are preaching a miserable caricature of a gospel which leads not to hopefulness, but rather to despair." The address, which was characterized by some as "A piece of modernist propaganda," was a brilliant diagnosis of the educational problem as relating to Christianity.

Dr. Humphries, veteran editor of the Primitive Methodist Journal, spoke on "Christianity and World Problems." He was particularly severe in his condemnation of present-day war department propaganda, which, he stated, was taking form in citizens military training camps and in high school and college reserve corps. Dr. Humphries has been one of the outstanding figures of the Primitive Methodist denomination for the past five decades, and has held all the important connectional offices, including the presidency of the general conference. He is a member of the executive board of the Federal Council of churches.

C.W.E.

lication of books does not loom as large as it did a few years ago. Was there any call for their publication, or were they published just for publicity?"

#### Week-Day Religious Schools Show Gradual Growth

The growth of the movement for week-day religious education is not startling, but is sure. In 1922 there were 340 communities from which such week-day schools of religion were reported. By last year the number had grown to 1500, located in 33 states. The legislatures of South Dakota, Minnesota and Indiana have granted one, two and three hours of school time each week, respectively, for such church schools. It was in the latter state that the first week-day school of religious education was organized in Gary, Ind., in 1913.

#### Interdenominational Men's Council Begins Work

Formed about a year ago at the suggestion of the Federal Council, the Interdenominational Council on Men's work has begun to function. Sixteen denominations are represented by their leaders in lay activity. The present officers are Dr. William F. Weir, chairman; Henry Schulthies, vice-chairman; G. Frank Shelby, secretary-treasurer. The council is beginning its active work by urging men's clubs in the churches of a single community to unite "into some kind of association for fellowship and cooperation in an adequate program of community service."

#### Catholic Doctrine for Costa Rican Schools

The government of Costa Rica has recently issued a decree which gives three hours a week for religious instruction in the public schools. This instruction is to be regulated by the Roman Catholic bishops, who are to have the power of appointing teachers. A payment of not more than 1000 pesos a month from the government to each bishop is expected to finance this work. The decree went into effect July 1.

#### Mission Work Brings Change In New Britain Island

After fifty years of missionary effort in the island of New Britain, the Methodist missionary society of Australasia is celebrating notable results. In reviewing the work accomplished during the half century a writer in the *Missionary Review*, of Sydney, says: "In conversation with some of that ever-diminishing number of old men and women who can recall the memory of the past pre-missionary days, one hears again the throb of the war drum, the warning call of the conch shell, the frenzied flight for shelter, and the hopeless wailing for the slain, or the wild, devilish revelry of the victors. Yet gone forever are such customs, and judged by such standards alone, the impact of civilization has meant advance. Yet to change the environment is not to change the man, and our test must be more thorough if it is to be satisfactory. Take the traits of character as revealed in the old heathen days: cruelty, treachery, fear, greed. Can it be said that these

characteristics have been replaced by that which is higher and better? The united testimony of those who have lived on terms of intimacy with the native peoples is that in thousands of cases the old degrading characteristics have given place to virtues, and daily life is crammed with incidents where compassion, love and generosity are revealed. It is true that the reverse may yet be found, but the standard is not seen in the lowest, but rather in the higher attainments of the race."

#### Plans Go Forward for Eucharistic Congress

Roman Catholics of Chicago are rapidly completing their plans for the entertainment of the eucharistic congress to be held in this city next year. Two million visitors are expected. Cardinal Mundelein is quoted as saying: "The congress is primarily a religious gathering. It is a sermon, a mission, a religious revival. There will be 2,000,000 confessions to be heard and a like number of holy communions to be given to the faithful. This will necessitate the calling in of more than 3,000 priests to aid those already in the archdiocese." This is the 28th eucharistic congress of the Roman church. The last one to be held gathered in Montreal, Canada, several years ago. Before that all such congresses had been held in European capitals.

#### Missionary from China Goes To Porto Rico Church

H. C. Steinheimer, a Methodist missionary in Nanking, China, has accepted the pastorate of the Union church of San

Juan, Porto Rico. This church is composed of English-speaking Methodists and Presbyterians in the Porto Rican capital. Mr. Steinheimer is at present on furlough in the United States.

#### Methodists Want Asbury in Hall of Fame

Methodists are beginning to agitate for the nomination of Francis Asbury, their first bishop, for election to the hall of fame. The next election takes place in 1930. There are already five preachers included among these immortals—Jonathan Edwards, Roger Williams, William E. Channing, Henry Ward Beecher and Phillips Brooks. An equestrian statue of Bishop Asbury was unveiled by President Coolidge in Washington, D. C., last year.

#### Leaves American Pulpit For Native Land

After five years as pastor of Park Methodist church, New Haven, Conn., Rev. C. E. V. Nathanielsz has resigned to take up the work done in India for many years by his father as head of the institute for destitute children in Colombo. Mr. Nathanielsz is a graduate of Yale.

#### New Head for Pennsylvania's International House

Rev. Elmer T. Thompson has become foreign student secretary of the Christian association of the University of Pennsylvania, a position that carries with it direction of the International Students' house. Mr. Thompson had experience in missionary work among students in Japan, and has been candidate secretary for the Baptist foreign mission board. The In-

## Canadian Church Picks Books For Study

THE UNITED CHURCH OF CANADA is doing its best to encourage real study of worthy religious books by its members. Plans for group study in its parishes have been perfected, and have been tried out successfully in some places. It is hoped greatly to extend this form of inner church culture during the coming winter.

Many Americans will be interested in the books selected for study. These are divided into nine general groups. The first deals with biography, and contains Porritt's life of Jowett, Glover's new book on Paul, the autobiography of Viscount Grey, and Dr. Harvey Cushing's two-volume life of Sir William Osler.

#### BOOKS ON THE BIBLE

The second group treats with the Bible. It is composed of Fosdick's famous "Modern Use of the Bible," a study of the fourth gospel by William Manson entitled "The Incarnate Glory," "Songs of Service and Sacrifice," by W. G. Jordan, dealing with Isaiah 40-55; "Through the Eternal Spirit," J. E. McFayden's book on Hebrews, James and Peter; and "The Local Color of the Bible," by Budden and Hastings.

In a group devoted to the ministry there are "Principles of Preaching," by Ozora S. Davis and "Conversion: Christian and Non-Christian," by A. C. Underwood. The group on theology is composed of "The Inner Life," a series of studies by members of the Church of

England, and "Honest Liberty in the Church," the report of last year's American church congress.

There are four volumes of sermons in another group. Those selected are "Best Sermons of 1924," edited by Joseph Fort Newton; "There They Crucified Him," by John A. Hutton; "The East Window," by Halford E. Luccock, and "The Inner Circle," by Trevor H. Davies. Social studies, another group, include "The Story of Social Christianity," by F. H. Stead; "The Abolition of War," by Sherwood Eddy and Kirby Page, and "Race and Race Relations," by Robert E. Speer.

#### STUDIES IN THE CHURCH

To a group on the church are assigned "Essays on Christian Unity," by William Robinson; "The Church's Debt to Heretics," by Rufus M. Jones; "The Early Church and the World," by Cecil J. Cadoux, and "The Mystery Religions and Christianity," by S. Angus. The only book on missions is "The World's Living Religions," by R. I. Hume.

Significantly enough, five books of fiction find their place in this Canadian course of study. All have to do with religious themes. They are "Settlers of the Marsh," by F. P. Grove; "The Laughing Buddha," by James Livingstone Stewart; "One Increasing Purpose," by A. S. M. Hutchinson; "Coombe of St. Mary's," by Maud Diver, and "Faith of Our Fathers," by Dorothy W. Carman.



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### Bible Presented "Bishop Of Wall Street"

Wall street, New York city, turned out almost en masse recently to celebrate the 25th anniversary of the outdoor preaching of Dr. William Wilkinson, Episcopal clergyman, known more familiarly as "the bishop of Wall street." Dr. Wilkinson was presented with a Bible, a replica of the one on which Washington took his oath of office while standing on the spot which Dr. Wilkinson now uses for a pulpit, and with an American flag.

### Presbyterians to Stress Work for Immigrants

Kenneth D. Miller, associate director of the city, immigrant and industrial department of the Presbyterian board of national missions, has been shifted from New York to Chicago, where he will take charge of the work of the board in the middle west. The Presbyterian church is stressing its work among immigrants this year, since the interdenominational subject for home mission study is the Slav in America. Mr. Miller, as the author of several books dealing with the problems of immigrant groups, is well equipped to assist any church which wishes to gain a real knowledge of these questions.

### Bishop's Son Helps Bomb Riffs

Among the American flyers now seeing service on the north African front is Capt. Hunt Weller. Capt. Weller is a son of Bishop F. H. Weller, of the Episcopal diocese of Fond du Lac. Bishop Weller is one of the most conspicuous of the high church party in his communion.

### Einstein Heads Council of Hebrew University

Prof. Albert Einstein, world famous father of the theory of relativity, has been elected chairman of the academic council of the Hebrew university in Jerusalem. This council will function until a permanent university senate is formed. Dr. Judah L. Magnes has been elected chancellor of the university and Norman Bentwich vice-chancellor. The creation of an institute of oriental studies with departments for oriental languages, culture and archaeology has also been decided on.

### Ford Hall Opens 18th Year

With an address by Dean Roscoe Pound, of the law school of Harvard, Ford hall, Boston's famous open forum, began its 18th year on Oct. 18. Dean Pound is to be followed by a Jewish rabbi, who will in turn be followed by a Roman Catholic layman. George W. Coleman continues as director and chairman of the meetings.

### Westminster Choir to Tour East

Starting in Akron, O., on Nov. 1 the Westminster choir, of Dayton, O., is to tour 22 eastern cities with its pro-

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#### Churches Unite with Symbolic Service

Park street and Kings Highway Congregational churches, Bridgeport, Conn., have united. Their first service was a symbolic one, with members of each of the congregations marching down separate aisles to the front of the church, greeting there, and passing out together through a central aisle. Dr. William E. Barton preached the sermon celebrating the union of the two congregations.

#### South American Bishop Stirred By European Immigration

Bishop W. F. Oldham, of the Methodist church, writes from his episcopal residence in Buenos Aires that the most challenging fact in Argentina at present is the rapidly growing immigration from northern Europe. With the bars up in the United States, the tide has been deflected to South America, and great numbers of Protestants from Germany and Scandinavia are settling in that continent. It is a question, says the bishop, whether these Protestants will contribute to the making of a strong evangelical church in South America or will lapse into practical religious indifference.

#### Dr. Hill Retires from Presbyterian Board

Dr. Edgar P. Hill has resigned his secretaryship with the Presbyterian board of Christian education. Before becoming a secretary of this board, in 1919, Dr. Hill was professor of homiletics in McCormick theological seminary. He has made no definite plans as to future work.

#### Dr. Brougner to Serve in Missions Campaign

The northern Baptist convention is making extraordinary efforts to wipe out the deficit of \$263,662 incurred in its foreign missionary work last year. Among the latest courses adopted has been the securing of Dr. J. Whitcomb Brougner, pastor of the Temple church, Los Angeles, to give six months of special service in behalf of the missionary societies. Dr. Brougner is a conspicuous leader of the Baptist fundamentalists.

#### New Head for Episcopal Education Department

Rev. John W. Suter, Jr., who has been on the staff of St. Paul's church, Boston, has been made the head of the educational department of the Episcopal church. Mr. Suter will be in charge of the complete educational program of the church, including religious as well as secular education. He has been prominent as a pioneer in religious educational methods in Massachusetts.

#### Louisiana Catholics Plan Acadian Memorial

After all these years a memorial is to be erected in Louisiana to the Catholic Acadians who came to that country when

driven out of their Canadian homes. A 50-acre park is to be developed on the banks of the bayou Teche, near St. Martinville. This is reputed to be almost the spot on which Evangeline planned her tryst with Gabriel, according to the legend preserved in Longfellow's poem. Archbishop Shaw, of the Roman Catholic diocese of New Orleans, has given the plan his approval, and has made the first subscription.

#### An Almost Unnecessary Correction

The New York Times and a few other newspapers have been called on to correct the statement carried recently that Bishop William F. Anderson, head of the Methodist church in New England, has given a London paper an interview inveighing against the failure of prohibition in America. The bishop in question turned out to be Joseph G. Anderson, auxiliary Roman Catholic bishop of Boston. It would take a super-optimistic wet newspaper to discover a Methodist bishop publicly going back on prohibition.

#### Bible Institute Opens New Building in New York

The new home of the National Bible institute in New York city was opened on Oct. 8. Located at Eighth avenue and Fifty-fifth street, the 11-story building provides quarters for 250 students, besides classrooms, library, lecture rooms, dining room and offices. The National Bible institute has had a remarkable growth during its 17 years of history. Under the leadership of its founder, Don O. Shelton, it has become a center of conservative religious teaching in New York, and has touched the city widely by the annual conduct of thousands of outdoor evangelistic meetings.

#### Detroit to Have Methodist Skyscraper Church

Detroit is the latest city to be chosen for one of the skyscraper churches which are coming into vogue. The name of

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the West Grand boulevard Methodist church in that city has been changed to the Boulevard temple, and a self-supporting church plant will be built. In this will be a bank and stores, offices and apartments, as well as a church with a seating capacity of 1,400 and a community house with church offices, gymnasium and dining rooms.

#### Radio and the Sunday Evening Service

Rev. Benjamin F. Wyland, pastor of Union Congregational church, Worcester, Mass., has laid before his congregation the situation brought about by the announcement of a New York radio station that it will broadcast musical programs of unusual merit on Sunday evenings this winter. These programs will be relayed by a Worcester station, as by many others. Referring to similar broadcasting last year, which was reputed to have caused a marked shrinkage in Sunday evening congregations, Mr. Wyland says, "The church had nothing to say then. It has nothing to say now in protest or complaint. What does good is right and will survive. But the church should face facts and changed conditions, and adapt itself to them with judgment." The pastor is seeking for suggestions as to the sort of Sunday evening service that can best be counted on to maintain itself in the face of the radio competition.

#### "Sun Do Move" Preacher Has Memorial Church

The Sixth Mount Zion Baptist church of Richmond, Va., has just completed the erection of the John Jasper memorial church building. Jasper was the Negro preacher who gained fame far beyond the confines of his race with his "Sun do move" and "Earth am flat" sermons. Born in slavery, he early became a preacher. After the civil war he organized the Sixth Mount Zion church, and continued as its pastor for 37 years, dying in 1901. In proving his theories as to astronomy and geography, Mr. Jasper had recourse to certain proof texts, prominent among them being the command of Joshua to the sun and the behavior of the shadow on Hezekiah's sun-dial. Malachi 1:11 and Ecclesiastes 1:5 were also favorites of his.

#### Speakers Announced for Catholic Congress

The program of the Episcopal Catholic congress, to be held in New Haven, Conn., Nov. 3-5, shows papers by Prof. Frank Gavin, of General theological seminary, on "The Anglican Reformation"; Shirley C. Hughson, of the order of the Holy Cross, on "What is the Episcopal Church?"; Mayor T. L. Raymond, of Newark, N. J., on "The Problem of Christian Living in a Non-Christian World"; Col. H. Anthony Dyer, of Providence, R. I., on "Christianity in Business"; Prof. Francis J. Hall, of General Seminary, on "Suffering and the Will of God"; Selden P. Delany, of the church of St. Mary the virgin, New York city, on "Faith Healing"; Charles L. Gomph, of Newark, on "The Sacrament of Unction"; Dr. William P. McCune, of St. Ignatius' church, New York city, on

"What is the Bible?"; Prof. Charles S. Baldwin, of Columbia university, on "The Catholic Layman's Use of the Bible"; Granville M. Williams on "The Eucharistic Sacrifice"; Dr. Frank L. Vernon, St. Mark's church, Philadelphia, on "How to Use the Mass," and William H. Van Allen, of Boston, on "The Mass the Church's Chief Act of Worship."

#### Mass Movement Among Ivory Coast Africans

Rev. W. J. Platt, a Wesleyan missionary, has been stirring England with reports of a mass movement toward Christianity on the part of natives of the Ivory coast, Africa. The movement has grown out of the preaching of a native named Harris, who proclaimed a crude version of the Christian gospel, and promised the coming of white missionaries who would bring the whole message. When Mr. Platt finally arrived he found great sections eagerly awaiting his coming. "Last year," he says, "the names of 30,000 people who wanted to be Methodists were received by us, and I have just had a letter stating that these figures are likely to be exceeded this year." The native prophet, in the meanwhile, has disappeared from the scene. "He is a polygamist," says Mr. Platt, "and therefore could not be admitted as a member of any Christian church. I shall hope to

see him when I return to Africa in October, for he is evidently a remarkable personality. I have met one of his wives, who told me that the prophet would still occasionally start out on a preaching tour at only a few hours' warning."

#### Baptists to Use Many Motor Chapels

With two already in the field, the Baptists are planning to make use of at least 25 motor chapels in missionary territory in western states. The chapel cars contain living quarters for the evangelist and his family, and have taken the place of the railroad cars which were such a picturesque feature of home mission work during the latter part of the last century.

#### Church Conference Opens In Russia

With pomp reminiscent of the days of the tsars the third all-Russian church conference opened in Moscow on Oct. 1. The conference is seeking to iron out the inner dissensions in the orthodox church, and to provide a method of church government to take the place of the patriarchate. The experience with Tikhon, following the abolition of state control, was not of a sort to make most Russian priests want to continue that kind of administration. While the "living church" movement is not so self-conscious as formerly,

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the reforming elements which the term connoted are manifestly in the ascendant.

#### Comparative Increase of Christians Continues in India

A study of the recent Indian census shows that the proportion of Christians in the population continues to increase, while that of Hindus is on the decrease. The decrease of Hindus has been steadily under way since 1881. There are now about 14,000,000 Brahmins, 143,000,000 non-Brahmin Hindus, and 60,000,000 out-castes. The growth of the Sikhs, from 2,000,000 in 1891 to 3,250,000 in 1921 is of interest. All but 4 per cent of these are in the Punjab. There are now 4,750,000 Christians, or one and one-half per cent of India's total population. This is two and a half times the number of Christians 40 years ago.

#### Dr. McAfee Sketches World Conditions

Dr. Cleland B. McAfee, after 16 months abroad, has returned to his work at McCormick theological seminary, Chicago.

## Brown Case Absorbs Council's First Week

ALTHOUGH there were delegates who thought that the church had more important things to do, the first week of the general convention of the Episcopal church was largely given to disposing of the case of Bishop Brown. Until the issues raised by the alleged heresy of the veteran bishop had been disposed of, the authorities of the church could not see their way clear to dealing with other matters. Reports of commissions were introduced, and processes set in motion which may ultimately result in new legislation for the church. But it must be admitted that, with one week of the triennial session over, all that has been accomplished of moment is the formal deposition of the former bishop of Arkansas and the taking up of subscriptions to cover the missionary deficit.

#### A STRANGE HERETIC

At the moment the former bishop is simply Mr. William Montgomery Brown, a member in good standing of the Protestant Episcopal church, but no longer one of its clergy. With but 11 dissenting votes the house of bishops has confirmed the verdict of two church courts, and Bishop Talbot, its presiding officer, has formally deposed the convicted heretic. Bishop Brown—the title is bound to stick to him until his death—has proved a strange heretic. So feeble that his physical condition compels compassion, so genial and even tempered that his smile never fails toward opponent or supporter, the old man has conducted himself in such a fashion as to win admiration and goodwill even from men who honestly believed that the safety of the church demanded his punishment.

It has become increasingly apparent that the bishop is not thinking in the same categories with the rest of his church. When he went through the opening exercises of the convention, reciting the creeds and participating in the age-old forms with what were still his brother-bishops, there was considerable eyebrow lifting. But when he partook of the com-

munion on Sunday morning and denied the historicity of Jesus and the reality of a personal God in a public address that same afternoon, there was an expression of open outrage by many delegates. They could not conceive of a "symbolic belief" of the kind Bishop Brown talks about which made possible a genuine reconciliation of the morning devotion with the afternoon repudiation.

#### Gipsy Smith to Campaign In Australia

Gipsy Smith, famous evangelist, is to spend the larger part of next year campaigning in Australasia. He will arrive at Freemantle in February, and spend three weeks in western Australia. Twenty days will be given to south Australia, and 40 days to Victoria. He will be in Tas-

munion on Sunday morning and denied the historicity of Jesus and the reality of a personal God in a public address that same afternoon, there was an expression of open outrage by many delegates. They could not conceive of a "symbolic belief" of the kind Bishop Brown talks about which made possible a genuine reconciliation of the morning devotion with the afternoon repudiation.

#### FEDERAL COURT INTERVENES

At that, the sentence of deposition may not prove to be the end of the Bishop Brown case in the present convention. Before this sentence had been pronounced Bishop Talbot had been cited to appear before Judge Louis H. Burns, of the federal court in New Orleans, to show cause why the bishops should not be restrained from doing what they have now notwithstanding done. In carrying out the decision of the bishops in the face of Judge Burns' order, Bishop Talbot acted with the advice of George W. Wickersham, former attorney-general, and George Zabriske, another prominent New York lawyer. But it is just possible that when the presiding bishop answers the summons the federal judge may take action giving the case an entirely new aspect.

In the meantime, the dioceses have underwritten practically all the debt of the general council, which finances the benevolences of the church; the deputies have again voted to drop "obey" from the marriage service and it needs only a similar vote by the bishops to complete that much-debated bit of ritualistic change; and the deputies have elected a low churchman as their president. High churchmanship finds its center where the numerical strength of the church is not large—in the middle west, and most of all, mirabile dictu, in Wisconsin, the home of LaFollette. It cannot yet control the Atlantic seaboard and the south. Action on joining the Federal Council is to be taken on the same basis as at Portland three years ago. If two-thirds of the bishops and two-thirds of the deputies are favorable, the church will join.

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mania three weeks, New South Wales six weeks and Queensland 25 days. New Zealand is to have the last ten days in August and all September and October.

#### Tramping Preacher-Poet Covers Many States

Rev. Harry Webb Farrington, Methodist preacher and poet of repute, is back on his charge in New York state after having visited 24 states and spoken 99 times en route. Most of his talks were given in public schools, his smallest audience consisting of six Mexican-American children at a schoolhouse in New Mexico, and his largest being 2,500 pupils in a Cincinnati high school. Mr. Farrington wrote the words for the prize hymn announced two years ago, "I know not how that Bethlehem's babe."

#### Enlist Women to Circulate Church Paper

When the southern Presbyterian church celebrates its church paper week, Nov.

8-15, the women's societies will be used as the active agents in a house-to-house canvass of the denomination. One-fourth of all money received for subscriptions will be turned over to any church cause designated by the society sending in the lists of readers.

#### Compulsory Chapel at Vassar Abandoned

The students of Vassar college, Poughkeepsie, N. Y., will not hereafter be required to attend chapel more than three times a week, and the religious element will be eliminated from the chapel hours three days a week. In abandoning compulsory chapel attendance Vassar is following a lead already taken by Bryn Mawr, Wellesley, Mount Holyoke, Radcliffe and Barnard.

#### Dr. Mott Plans Another World Tour

Dr. John R. Mott will be off on another of his sweeping tours around the world

early next spring, if his present plans are carried out. Japan, China, the Philippines, the Dutch East Indies, Australia and New Zealand, will be included in the itinerary. Important conferences will be held with the missionary societies of Australasia.

#### Entire Family Now Methodist Preachers

When the Colorado Methodist conference recently ordained Miss Edith Gunkel, of Colorado Springs, as a deacon in the Methodist church, it not only set a precedent for itself, but it set a record for Methodism. Miss Gunkel is the first woman to be ordained by the Methodists of Colorado. Her entire family are now ordained Methodist ministers, which is believed to be the first case of its kind on record.

### THE DISCIPLES INTERNATIONAL CONVENTION

(Continued from page 1315)

as amended by striking out the first three resolutions be adopted, and which was the only thing that the convention could constitutionally have acted upon at all—was never brought to a vote. The action of the convention in effect amended the report of the committee on recommendations, a procedure contrary to the constitution. But what is the constitution between friends? The decision unwise as it was, undoubtedly represented the will of the assembly, and that is what parliamentary procedure is for.

And then the convention unanimously and without debate adopted this resolution: "That all our agencies adhere to our historic position of taking the New Testament as the all-sufficient rule of faith and practice without legislative interpretation or doctrinal enactment." If a later law automatically repeals an earlier one that is in conflict with it, it would appear that perhaps this also is an idle technicality, for which such a valiant battle was fought was something less than ten minutes. But perhaps this also is an idle technicality, for this last resolution was not passed with any intention of nullifying the others, but only because a Disciples convention could

not decently vote against the New Testament.

But there still remains some uncertainty as to what sort of individual is meant by one "who has committed himself to belief in the reception of unimmersed persons." Does it mean only one who devotes himself to active propaganda for the idea? Or does it cover also the case of the man who believes that the admission of the unimmersed would be a legitimate thing to do if it could be done without opposition and division? Rev. Will F. Shaw, who is a member of the committee which wrote the resolution, says it means one who "makes open membership a test of fellowship." A suitable reward will be paid for the discovery of any person, dead or alive, who proposes to refuse church membership to anyone who does not believe in open membership.

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Houghton Mifflin, \$4.00.  
The Master Life, by W. P. Livingstone. Doran,  
\$2.50.  
Social Problems of Today, by Grove S. Dow.  
Crowell, \$2.00.  
Greek Culture and the Greek Testament, by Dore-  
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The Ethical Teaching of the Gospels, by Ernest  
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Making God Vital, or Jesus' Idea of God for  
Religious Education, by Stanley Scott. Mac-  
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Navaho Tales, Retold by William Whitman 3rd.  
Houghton Mifflin, \$1.75.  
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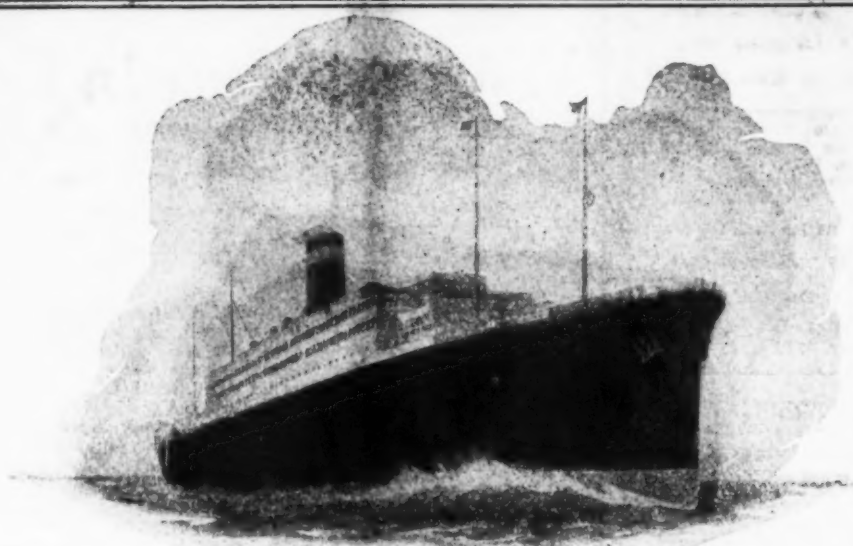
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